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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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INDEX TO VOLUME IX.

1894.

ACKNOWLEDGMENTS 136, 248
ANNOUNCEMENT 106
AFRICA:
Visit to the Dwarfs 9
Testifying to the Grace of God, III 69
Housekeeping in the Bush 145
Some Gaboon Women 146
In the Gaboon District 147
The Gospel Offered to the Bule 148
The Gaboon Mission Fleet 150
What All Boys Want to Hear about Africa . 151
Africa—Verse 152
Glimpses of the West Coast 153
Conversion of the First Fañ 154
Scraps Which Show the Trend 155
Progress at the New Bule Station 298
Editorial Notes 3, 29, 85, 113, 143, 144, 171, 172, 199, 256, 285, 286, 313
Letters from . . 20, 47, 72, 275, 302, 328, 329
ANNUAL MEETINGS 158
ARE A MAN AND HIS WIFE ONE? 59
ASIA MINOR, BITS OF TRAVEL IN 129
AUXILIARIES, TO THE 25, 52, 78, 107, 136, 191, 221, 250, 282, 308, 335
AUXILIARIES AND BANDS, NEW . . 27, 55, 82, 111, 138, 167, 193, 225, 252, 284, 311, 338
BOOKS RECEIVED 24, 51, 78, 136, 191, 220, 250, 334
BOSE, M. A., CHANDRA MUKHI—Verse . . . 104
BOXES? DO YOU SEND MISSIONARY 280
BRIDAL GIFTS 304
CHINA:
Chinese and Foreigners Vis-a-vis 31
Off with the Doctor to One Patient 33
A Bit of Realism from Nanking 34
A Shantung Bible Woman 35
Imperative Need of Central China 36
Life in Shantung. II. Sociology 37
On the Way to the Truth 39
Chinese Woman Physician 40
Volunteer Evangelist 40
A Spring Outing in Shantung 40
Miss Ch'ang among Thieves 42
In Woman's Ward, Canton Hospital . . . 68
Description of Hospital Cut 99
A Missionary Journey in Hainan 174
Review of Hainan Mission History. . . . 177
No Children's Graves in China—Verse . . 183
God's Reserve Forces in a Chinese City . . 240
Editorial Notes . 29, 58, 86, 114, 172, 286, 314
Letters from 20, 44, 73, 131, 157, 184, 215, 244, 274, 301
CHINESE IN AMERICA:
Our Little Chinese Brownies 173
I. A Christian Chinese Home. II. China-town at Christmas Festival 179
Christmas Missionary Service, A. 50
Editorial Note 172
CHRISTIAN ENDEAVOR AROUND THE WORLD . 180
"COME, HOLY SPIRIT"—Verse 23
CROSS-QUESTIONING OF MISS'Y COM. 76
DEDICATION OF SAN FRANCISCO MISSION HOUSE 15
EDITORIAL NOTES (in part):
Bible 30, 144
Bishop, Mrs. Isabella 1, 106
Converts 30, 86, 114, 144, 171
Cost on the Field 58, 228
Deaths . . 1, 2, 57, 58, 85, 113, 227, 255, 313
Earthquake 199, 227, 228, 256
"Farewells" 200, 227, 285, 286
Finances 57, 113, 143, 227
Medical 1, 2, 30, 228
Mosul Case 85, 227
New Centres 2, 58, 86
Opposition 2, 58, 199, 227, 228
Persia, Shah of 144
Plague 172, 199, 200, 227, 228, 256
Publications, Maps, etc. 3, 29, 30, 57, 144, 200, 256, 286
Schools 58, 86, 144
Siam, King of 3, 85
Thibet 3, 228
Various Societies 57, 171, 172
War 58, 199, 227, 255, 285, 313
HALF-HOUR'S LESSON PROLONGED, A . . . 187
HIS LITTLE COMFORTER—Verse 51
ILLUSTRATIONS:
Africa, Efulen House, 146; Map, 148; Felling a Forest Giant, 149; Surf-boat, 150; Ogowe Town, 153; A Fañ Band, 154; *Brazil*, Parana Pines, 290; Bahia, 295; San Paulo Market, 296; *Chili*, Family Starting on a Ride, 293; *China*, A Shenza, 33; Horse-shoe Graves, 34; Gate of Nanking, 35; Grinding Flour, 37; Arches, Tungchow, 38; A Kwan, 40; Map, 41; Woman's Ward, Canton, 68; Map, 175; Loi Earrings, 176; Temple Lamp, 176; *Colombia*, Bogota Picnic Party, 288; *India*, A Bunya in His Shop, 89; Women Grinding, Elephants, Marble Tomb, 92; Village Street, 96; Village Bazar, 97; *Japan*, Fuji San, 231; Temple Steps, Gongen, 232; First Protestant, 236; Arima, 239; Buddha, 241; Results of Earthquake, Tokyo, 271; *Korea*, Members of Korea Mission, 202; Old Kim, 203; Map, 204; Gate of Seoul, 207; *Laos*, Lakawn Princess, 11; Map, 117; Buildings at Lakawn, 120; Missionaries, 122; Lao Princesses, 126; Lakawn Camp, 179; *Mexico*, Fountain at Mexico City, 61; Map, 63; *Persia*, Tabriz, 4; Tents of Eliauts, 6; Arch, 14; Kurdistan Village, 70; Teheran Hospital, 260; Entrance to Miana and Houses, 265; Oroomiah Patients, 267; Schoolhouse, Salmas, 268; *Siam*, Sacred Tree, 119; *Syria*, Mrs. Bistany, 182; Frontispiece, Bethlehem Brides; Historic

Scene, 318 ; Minyara Chapel, 321 ; Map, 322 ; Beirût Seminary, 325 ; Ibl Chapel, 323 ; Pottery, 324 ; *United States*, Chinese Brownies, 173 ; San Francisco "Home," 180.
INDIA :
Bride and Widow—Two Zenanas 8
Extracts from Dr. Jessica Carleton's Notebook 11
Influence of Heredity Illustrated by Trader Caste 87
Villages of Kolhapur District 90
A Trio of Characteristic Features 91
Y. W. C. A. 93
Doctor's Visit to the Maharani 94
Use of an Unfinished Quilt 95
Everyday Life in the Village 96
Visit to a Maratha Village 97
The Festive Side at Ambala 98
Opening of New Hospital at Miraj 271
High Caste Converts 298
Editorial Notes 86, 144, 172, 286
Letters from, 18, 46, 100, 156, 186, 216, 242, 300
IN REMEMBRANCE—Verse 218
INTEREST AND OBEDIENCE 75
JAPAN :
Testifying to the Grace of God, II 12
Japanese Woman Physician in Court . . . 71
A Noble Lady of Japan 229
Rescuing Children at Kanazawa 230
Earthquake in Tokyo 230, 271
Hakone 231
Beginnings of Our Mission 233
Incidents from Toyama 234
First Protestant Believer 236
Japan Beautiful ; Needy 238
Editorial Notes 58, 228
Letters from . 73, 101, 132, 185, 242, 303, 330
KANSAS BAND, A 247
KOREA :
Presbyterian Mission 201
Key to Picture of Missionaries 203
Preaching to Women in the North 203
Hosanna 205
New Arm of Medical Work, Seoul 206
Yong Kyou of Fusan 208
Hiding the Leaven 209
News from Pyeng Yang 210
"The Don" 211
Message from Korea—Verse 272
Editorial Notes 3, 114, 199, 285, 313
Letters from 45, 214, 328
LIVING WATER 248
LOVEST THOU ME?—Verse 306
MAPS, ABOUT 332
MEXICO AND GUATEMALA :
A Visitor in Mexico 60
A Lively New Station 62
Evangelistic Work, Mexico City 64
Commencement, Mexico City 66
A Continued Work 67
Editorial Notes 29, 58
Letters from 18, 72, 217, 277
MISSIONARY CONGRESS, CALIFORNIA, WOMAN'S 167
MISSIONARY MATHEMATICS 278
MISSIONARY MEETING AT SARATOGA . . 190, 246
MISSIONARY MEETING IN JANUARY 331
PERSIA :
Two Weeks in Kara Dagh 4
Visit to Kermanshah 13
Lame Joseph 70
Tour among Armenian Villages 257
Disgraceful Thing in Mohammedanism . . 259
Teheran Hospital 260
Flash Lights on First Year Out 260
Sketches in Kurdistan 263
Uncultivated Fields in Persia 264
In Oroomiah Hospital 266
Girls' School, Salmas 267
Blood Feuds Still in Vogue 268
I. Tenting. II. Woman's Work, Oroomiah . 269
Elementary Schools 270
Editorial Notes . . 2, 30, 86, 199, 227, 256
Letters from 19, 157, 186, 214, 303
PHRASE TO BE ABANDONED, A 23
PRAISE MEETING, HER FIRST 48
PRAYER, AN INSTANCE 248
PRESBYTERIAN MISS. HOUSE, CHAUTAUQUA . 103
PROGRAMMES FOR MONTHLY MEETING 21, 48, 75, 103, 134, 158, 187, 218, 246, 278, 304, 331
PROVIDENTIAL RESCUE OF AN MS. 182
RECEIPTS, STATEMENT OF 333
SIAM AND LAOS :
A Lakawn Princess 11
Memorable Tour in Laos 115
The Sacred Tree of Siam 118
Under the Southern Stars—Verse 120
Items of Progress 121
Incident from Lakawn 123
Outing at Petchaburee 124
Representative Lao Women 125
Observation by Mr. Holt Hallett 127
Post-haste from Prâ 130
A Day's Itineration, North Laos 178
Trip to City of Nan, Laos. 212
Editorial Notes . 3, 30, 85, 114, 144, 200, 256
Letters from . . 46, 74, 102, 131, 216, 245, 276
SINCE LAST MONTH 24, 52, 78, 107, 168, 191, 221, 250, 281, 307, 334
SOUTH AMERICA. BRAZIL :
A Brave Brazilian Woman 15
Tour in North Brazil 127
Curityba Under Blockade 289
A Trip in Parana Forest 289
Notes of Tour in Sergipè 293
In Bahia City 294
Brazilian Notes . , ... 295
Little Italy in San Paulo . . . . . , 297
Letters from 47, 102, 300
CHILI :
Testifying to the Grace of God, V . . . 291
Story of Maria 292
COLOMBIA :
Contrasts in Colombia 287
Letters from 133, 217, 300
STAR AND THE SONG—Verse 332
STUMBLING BLOCKS IN THE AUXILIARY . . . 104
SUGGESTION CORNER, 23, 51, 106, 220, 249, 307, 333
SUGGESTIONS FOR WRITING PAPERS 134
SUNDAY-SCHOOL, MISSIONARY TRAINING IN . . 21
SYRIA :
Three Instances 17
Mosque at Damascus Burned 17
Testifying to the Grace of God, IV 181
A Child Bride in Beirût 315
A Memorial Pillar in Beirût 317
The Memorial Column in Beirût 317
One of the Brightest Spots in Syria Mission . 320
Some Things Observed Among Women . . 321
Near Mount Hermon and to the Top . . . 323
Beirût Seminary for Girls 325
Editorial Notes 86, 286
Letters from 133, 216, 273, 327
TREASURERS, SIMPLE TALK TO YOUNG . . . 219
TREASURERS' REPORTS 27, 55, 82, 111, 138, 168, 194, 225, 252, 285, 311, 338

WOMAN'S WORK FOR WOMAN.

Vol. IX. SEPTEMBER, 1894. No. 9.

The safety of all missionaries in Korea was vouched for by cable to the Mission House, from Chefoo, China, August 4. Up to the time of going to press the latest Korea mail was that forwarded at the end of June, when Chinese and Japanese troops were in Seoul and tents and guns were posted on all the hill-tops around the Capital. Mr. Sill, the American Minister, had made arrangements, at the first shot, to remove to the foreign district all those missionaries who live outside it, and they, though sympathizing deeply with the sorrows of poor Korea, were suffering no anxiety regarding their own protection. While constantly commending them to God's care, placed as they are amid the uncertainties of war, Christians will not fail to pray that this fighting and bloodshed may have such an ending as shall hasten the setting up of that kingdom which is righteousness as well as peace, throughout Korea, China and Japan.

The Board of Foreign Missions has voted to rebuild the theological hall of the Meiji Gakuin, at Tokyo, which was badly damaged by the recent earthquake.

Those Kurds who assailed Miss Melton last year, having once been condemned were on the threshold of receiving judgment in a second court when, as so often happens in Turkey, they were suddenly released. However, a recent interview with Mr. Gresham and others of the State Department, had by Mr. Wm. Dulles, Jr., on behalf of the Board, and by Mr. McDowell of Mosul, affords fresh assurance that the Department is desirous of doing everything that is necessary to secure justice in the matter of the attack and to aid the mission in the difficulties that have arisen concerning building plans at Mosul.

Rev. W. J. McKee, who has been in this country for about a year on account of his health, received his call Home on July 21, at Socorro, N. Mexico. He was the senior member of Ningpo Station, a very prop and stay of the Central China Mission. Mrs. McKee and her two boys will have the sympathy of loving hearts throughout the Church.

About forty friends were gathered at the Mission House, July 27, at "once to welcome the coming and to speed the parting guest." Miss Montgomery had arrived from Hamadan just in time to join us in good-bys to the Persia party. Dr. Gillespie led the meeting, Dr. Lowrie tenderly offered prayer, Dr. Labaree spoke of providences in the history of the Persia Mission, and Brother Coan said farewell in a cheerful, manly speech. He goes back feeling "nearer to the officers of the Board than ever before," greatly "encouraged" from his visit among the churches and with renewed determination to give himself to "the work of *saving souls*" in Persia.

At the Great Convention in Cleveland, the Christian Endeavorers resolved to raise a million dollars for missions (home and foreign) in 1895, as against $135,000 this year, and to send it to the field, each Society through the channels within its own Church.

Even in these days some are called to "bear in their bodies the marks of the Lord Jesus." Two American ladies received rough treatment in the streets of Canton, June 11.

As Dr. Halverson was taking a plague patient to the hospital boat, the Chinese, excited by extraordinary reports of what foreign doctors did to such patients, surrounded her, hooting and throwing stones and, when she fainted, dragged her. Dr. Bigler came to her rescue. They are missionaries of the Woman's Society of the United Brethren (Methodist — not Moravian).

THE Chinese people habitually surround themselves with fragrance, and during an epidemic they always hold something odoriferous to the nose when in the street. Based on this simple custom, a cry was raised in Canton, when the plague was at its height in June, that the scent-bags which people were buying had been poisoned by the foreigners. Hundreds of incendiary placards sprang up in a night all over the city and the public mind was in a ferment. It appears that the prematureness of the assault upon Dr. Halverson frustrated a larger design to mob all foreigners and to destroy their property.

WE must all be devoutly thankful to God for the preservation of our missionaries in Canton during the late period of excitement and peril. A Christian Chinese teacher in a near village was killed by the mob and a chapel demolished. Dr. Mary Niles reports the narrow escape of a schoolgirl, daughter of the pastor at Shuk Lung. She was in the hands of the mob, who debated whether to take her life that night or wait till next day. They finally locked her up in a dark room to await her fate. There she prayed till four o'clock in the morning, when a Christian broke in the door and took her to her parents and they fled to Canton, having lost everything but what they had on.

THE plague was still raging in suburbs of Canton at last accounts, and in Hong Kong business threatened to come to a standstill, because between deaths and the flight of the living there were not enough workmen to carry on business houses. Several plague patients on the mission boat had recovered, among them a Christian woman, who had been bitterly opposed by her friends. Her brother now says that five other members of their family, who were attacked, did not believe, and all died, but Ah So believed and recovered and she has his permission to unite with the Church.

THIBET has long been accounted one of the Gibraltars of heathenism and for many years the Moravians, only, tried to storm its gates. Recently the China Inland Mission has taken a hand there, and two American societies, the International Missionary Alliance and the Scandinavian. The still newer "Thibetan Pioneer Mission," led by Miss Annie Taylor, of England, went forward, expecting, by the terms of a trade convention, to reside, after May 1, at Yatung on the Thibetan side of the India frontier. This party has met with detention from an unexpected quarter — the Indian Government, which declares that its relations with Thibet forbid such a course to British subjects.

A letter from Mrs. R. G. Wilder mentions a company of Swedish missionaries who held a four hours' prayer-meeting when she was present, at Mussoorie, just before they started on a nineteen days' march over the steep mountains. By June 1 they reported themselves within thirty miles of the Thibetan line.

SEPTEMBER 23d is the day that the Emperor of Japan worships his ancestors at the palace.

FIFTEEN HUNDRED patients were cared for last year in Kyoto, Japan, at the dispensary for women and children, which is in joint charge of Mrs. J. B. Porter, M.D., and a Japanese woman physician.

WHEN there was a call for help at Gifu, Japan, after the earthquake of 1891, a Japanese engaged in Christian work under Miss Youngman's direction, begged with tears in his eyes to be sent to Gifu. He had some previous experience of surgery and proved himself useful in hospital work. On a salary of but eight *yen* a month he resolved to live on one *yen* (about seventy-five cents) and use the other seven in starting employment for the suffering girls of Gifu, and in two months' time he had thirty girls engaged in handkerchief embroidery. This number increased to 300, and the business still going on was managed last year by the wife of the originator, while he himself was so deep in evangelistic work as to require the help of another man and Bible women.

IN Japan traffic in opium is punishable with imprisonment; in Korea, with death.

FIFTY DOLLARS will maintain a Japanese woman for a year in training at the Bible Institute, Tokyo, including those months in the summer when she alternates study with practical work in the country churches.

WE learn with sorrow, from *The Heathen Woman's Friend*, that one of the Methodist ladies has lost the use of an eye, from a stone thrown at Yonezawa. The Japanese officials expressed great regret for the injury.

OUR MISSIONARIES IN JAPAN

AND POST OFFICE ADDRESSES.

Miss Etta M. Case,	Yohohama.	Miss Youngman, 6 B, Akashicho,	Tsukiji, Tokyo.	Miss M. Ella McGuire,	Osaka.
Mrs. Thos. T. Alexander,	Tokyo.			Miss Mary M. Palmer,	"
Miss Davis, 33 Kami-ni-Bancho,	"	Miss Carrie H. Rose,	Sapporo.	Mrs. Geo. E. Woodhull,	"
Miss Gardner, " " "	"	Miss Sarah C. Smith,	"	Mrs. Arthur V. Bryan,	Hiroshima.
Miss Leete, " " "	"	Mrs. B. C. Haworth,	Kanazawa.	Mrs. J. W. Doughty,	"
Mrs. H. M. Landis,	"	Mrs. Laura Naylor,	"	Miss A. E. Garvin,	Kyoto.
Mrs. Theodore MacNair,	"	Miss F. E Porter,	"	Mrs. J. B. Porter, M.D.,	"
Mrs. James M. McCauley,	"	Miss Emma M. Settlemyer	"	Mrs. J. B. Ayres,	Yamaguchi.
Miss Milliken, 33 Kami-ni-Bancho,	"	Miss Kate Shaw,	"	Miss Elizabeth Brown,	"
Miss Murray, " " "	"	Mrs. Thomas C. Winn,	"	Mrs. S. F. Curtis,	"
Mrs. David Thompson,	"	Miss Alice Haworth,	Osaka.	Mrs. G. W. Fulton,	Fukui.
Miss West, 2 Nishi Machi, Nihonenoki,	"	Miss Martha E. Kelley,	"		

In this country: Miss Bigelow, Batavia, N. Y.; Miss Ballagh, Tenafly, N. J.; Mrs. James C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Miss Hesser, 212 Euclid Ave., Pasadena, California.

A NOBLE LADY OF JAPAN AND HER WORKS FOLLOWING.

DURING last year, the first woman I was permitted to lead to Christ in Japan died a triumphant death. Her husband is a member of the Upper House of the Diet, and her daughter, a graduate of Graham Seminary (Tokyo), is in Philadelphia at school, preparing herself for Christian work among her countrywomen.

The first Sabbath in the life of our Graham Seminary, I went out with our first pupil to gather in children to Sabbath-school. After collecting thirteen, mostly with younger children on their backs, I met this woman, the *daimyo's* wife, and told the girl that was with me to invite her to come with us. She seemed startled at the thought and said, "Oh no! She is a *daimyo's* wife."

"Never mind," I said, "ask her."

"But she won't come," answered the girl.

"Very well, ask her, whether she comes or not, and then you have done your duty."

But she was afraid, so I said, "Well I will ask her, and if she does not understand me you tell her what I say." So I invited the Japanese lady to come with us, and she drew up close to me with her little baby (now the young lady in Philadelphia) on her servant's back. The contrast was great, between this high-class lady and her baby dressed in beautiful crape on my left, and the poor nurses with their babies on the right.

From that time, this Japanese woman was always at our Sabbath-school and church service, and December 18, 1877, she was baptized and received into the Church. Her husband often called, and did not interfere with her Christian life. For the past four years she has been a suffering invalid, but her faith has grown stronger in trial, and to the last, amid much opposition, she remained firm. Her husband allowed her a Christian burial, though her own sons opposed it. She was one of the first members of the Kozensha, to which she gave its name. She was always present at its meetings, unless prevented by sickness or other reason, and entered enthusiastically into all its work. She persevered in reading the Bible at home with her children, and presented the first Bible which the ladies of Tokyo and Yokohama gave to the Empress. She was always glad to have the national prayer-meeting, or the Kozensha, meet at her house, and glorified her Saviour to the last.

The new work which is presented to me for the coming year is that of assisting the Kozensha to establish a Leper Home, for which they have already received the sum of two hundred pounds from the Mission to Lepers.* Another call is to assist the Japanese branch of the Woman's Temperance Union to establish a home for rescued women and girls. Will you not agree with me that "the work is great?" As I look at it, it seems almost overwhelming, and I am constrained to cry out,—"Who is sufficient for these things?" But I hear a voice saying,—"I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." God is *able*, and with us is prayer.

Kate M. Youngman.

* Wellesley C. Bailey, Edinburgh, Secretary.

It is computed that there are over 200,000 known cases of leprosy in Japan. Among respectable people it is regarded as such a disgrace that the person affected is, at once, shut up in a little room, which he never leaves until death. Little pity is bestowed upon them because the Japanese say that lepers cannot be human beings—no human creature could have such a mysterious and incurable disease.—"Lepers of Japan," by the Edinburgh Secretary.

RESCUING POOR CHILDREN AT KANAZAWA.

MY attention has lately been called more than usual to the sufferings of the poor in this city. Many of them are protected from the weather by only a little hut covered with a straw matting. They live by making match boxes at the rate of two *sen* a day, which is less than two cents. This barely furnishes them enough food to keep alive, but many of them have families to support and how they live I cannot imagine.

Our family circle have opened a small orphanage. Of ten children with us all but one were beggars when we picked them up. They were as filthy as they could be, and had on enough thin rags to cover only half their nakedness. We are often told that it is impossible to permanently help any from that class, but we felt that we *must* make the trial, so we got material for plain clothing and the Christian Japanese women made them up. Then my own willing housewoman shaved their heads, gave them a good scrubbing and put on their clean, warm clothes. I never saw children so transformed. Instead of being loathsome and revolting in appearance, many of them turned out to be bright and attractive so that it was not hard to love them. We have a house near by where they stay, in care of a Christian woman and her son. They study every morning and are busy all the afternoon making straw rope and match boxes. They have done so well thus far that they surprise me, and they seem to appreciate what is being done for them. They say it is so nice to be warm and have something to eat three times a day. A day or two ago when we were having a cold storm, one little boy was crying and when asked what was the matter, he said "he was so sorry for his father who had no fire or clothes to make him warm."

I never began any charity that I so thoroughly enjoyed, and I am glad to have my own children interested in it and able to feel that they are helping.

(*Mrs. Thos.*) *Lila Winn.*

THE EARTHQUAKE OF JUNE 20TH IN TOKYO.

WE have had another big earthquake, and one originating near Tokyo, so that the damage and loss of life in Yokohama and in this city was considerable. The shock came day before yesterday, about two in the afternoon, without any warning whatever. If the center of disturbance is at a distance, as in the great earthquake of three years ago, we feel it here in waves growing longer and stronger till the house is rocking like a ship in a storm, with long rolls backward and forward; but when it is near, as this was, the motion is more like that of a ship suddenly driven on the rocks. The house gives a sudden bound, and then shivers and strains till it seems as if nothing but a miracle kept beams and rafters in place. It is a fearful sensation, to stand listening to the horrid din, not knowing where to fly and expecting every moment to be your last. Some hold the theory that the best plan is to get out of the house if you can, while others are convinced that that is the surest way to death, because of the danger of being buried under, or struck on the head by flying tiles.

We had no damage here in the Joshi Gakuin beyond a broken mirror, a few things upset, and possibly some cracks in the roof; but in the lower part of the city, and in Yokohama, brick chimneys fell crashing through roofs, and many Japanese houses and gōdowns were demolished. Though a sudden and violent shock, it did not compare in intensity with that of three years ago, so the injury done is much less and the whole number killed may not be more than thirty. We scarcely know yet how great the suffering really is, as the telegraph lines were broken.

The center of disturbance is located in Yokohama Bay, and so Yokohama and the neighboring towns always get the worst of it when any activity occurs. In Tsukiji (a section of Tokyo) a number of buildings fell, in part, among them Dr. Thompson's house. The roof fell in over the parlor. Two Japanese were killed in a school near there, and out at the Meiji Gakuin the Theological Hall is badly damaged. There was loss of life in the barracks of the Imperial Guard, and in many places throughout the city sad casualties occurred, but we are very thankful that it was no worse, and that the activity seems to have ceased.

The worst of an earthquake is the state

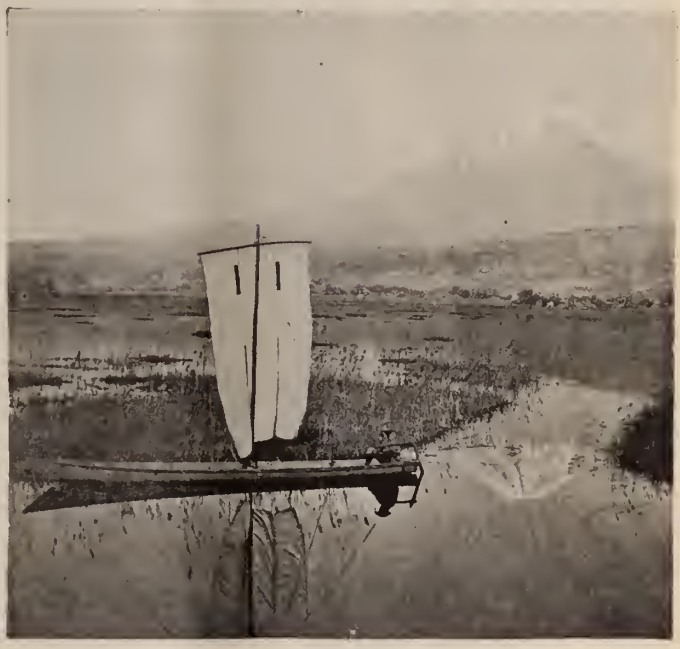
of anxiety and strain into which people are thrown. Every creak and gust of wind is apt to put one into a nervous tremor for days afterward, and especially at night, though a Christian is kept from giving way to this alarm. We were told that very few of the Japanese slept that night after the earthquake, a slight shock at bed-time having stirred up fresh fright.

Anna K. Davis.

HAKONE IN JAPAN.

WHEN the summer rains are at last supposed to be over, the foreign resident of Japan longs to get away from the steaming plains and inhale the ozone of the mountains. If he goes to the Hakone District he finds invigorating air, pure water (few mosquitoes), waterfalls, mountain lakes, boiling springs and extinct volcanoes.

Miyanoshita is the first village reached. It is about six hours from Tokyo and is popular throughout the year with tourists and people of leisure, on account of its European hotels and hot baths of a slightly medicinal character.



FUJI SAN FROM HAKONE LAKE.

During the hot weeks of summer, residents of Japan usually prefer a cooler altitude. Hakone village is one thousand feet higher and five miles from Miyanoshita. One may go by either of two paths: through Ashinoyu, the village of hot sulphur baths, and past two tiny lakes, the remains of ancient craters, and past the large stone image of the god Jizo, said to have been carved from solid rock by the Buddhist saint, Kobo Daishi, in a single night; or one may take the other road through the crater of an extinct volcano, where fumes pouring out at various cracks and the universal desolation of the scene are sufficient to warrant the name given by the Japanese, *Ojigoku*, "Big Hell." Descending from the crater, the traveler must cross Hakone Lake, the gem of the whole district, where at six in the morning the peerless Fuji may be seen reflected in the water. It is three miles across the lake to the village, which consists of one long street in imminent danger of being pushed by the mountains into the lake.

The famous highway from Tokyo to Kyoto passes through Hakone and, in olden times, when the *daimyo* were required to spend part of each year in Tokyo, a barrier was erected at Hakone and no one could travel through without a passport. Nothing of the barrier now remains except foundation stones. In the center of the village is a large house where the *daimyo* lodged. When partitions are removed and the rooms thrown into one, it becomes a large hall, and there the summer visitors assemble for worship on the Sabbath. The remembrance of one of those quiet Lord's Days lingers in the mind. The *shoji* at the back were open, and one looked out upon the blue waters of the lake to green mountains beyond; while the slight inconvenience of removing shoes at the door and sitting on mats, or on backless benches, was quite forgotten in the delights of a service in our dear native tongue, which fell gratefully upon the ears of those who had listened to Japanese sermons only, for a year. The inhabitants of Hakone are very slow to re-

STEPS UP TO TEMPLE AT GONGEN.
"The finest cedars anywhere in Japan."

ceive the Gospel, because they are too busy with money-making. In the summer every householder rents a part of his house to visitors, who bring up their own provisions and furniture and keep house during their stay. The natives of all Hakone district also make beautiful articles in wood mosaics and try to inveigle the summer visitor into buying more of them than he wants.

There are many charming walks from Hakone, but the only level one is that to Gongen. The road is nearly all the way by the lakeside and is bordered with immense old cryptomeria trees. As in Ahab's time, temples are often built in high places surrounded by groves. The stone steps leading up to the temple of Gongen are moss-grown and slippery. On either side are cryptomeria. At the top of the flight of steps is a smooth, level place,

about as large as a tennis court, in front of a small Shinto temple. Within are pictures of deified heroes, and it is usually almost painfully quiet there. Only at the time of a festival or in the pilgrim season is there any show of life.

One may also come by boat to Gongen, and as he returns he passes the Emperor's summer palace, which is quite like a hotel in appearance, on a promontory overlooking the lake. It has never been honored by the Emperor's presence. After the palace is passed, the village comes in sight, —low, dark, thatch-roofed houses, which the visitor occupies only at night and in rainy weather. Away in the west Fuji San, the Majestic, looks down upon all.

Gertrude S. Bigelow.

BEGINNINGS OF OUR MISSION IN JAPAN THIRTY-FIVE YEARS AGO.

YOKOHAMA is the oldest station of our Board in Japan, and, excepting that of the American Episcopal Mission at Nagasaki, the oldest in the country. It is beautifully situated on the fine, large bay of Yedo. Its name means "Cross Beach." It was originally a small fishing village, but came into notice from being the place where Commodore Perry carried on negotiations for the first treaty between Japan and a Western nation. His fleet consisted of three steam frigates and four sloops-of-war. These were drawn up in line of battle off Yokohama and a rude building erected about where the Custom House now stands. In this the negotiations were carried on, the presents of friendship delivered for the Shōgun and a treaty signed. Late in 1858, Mr. Townsend Harris concluded a treaty which opened to trade the ports of Kanagawa, Osaka and Hakodate. This was to go into effect July 1st, 1859.

The Presbyterian Board of Foreign Missions was ready to start a mission there as soon as the port was opened, and, as they had been advised to have for their first missionary a physician and a man of experience, they appointed Dr. J. C. Hepburn in January, 1859. Accordingly, he and Mrs. Hepburn sailed by the first vessel that could take them. There were no steamers then plying between New York and the East and they had to make the voyage in a sailing vessel around the Cape of Good Hope and *via* China, so that they did not reach Yokohama until October.

One who sees Yokohama now, with its fine churches and lovely homes and gardens, cannot realize what an insignificant little fishing village it then was. But its harbor was well adapted for mercantile and shipping purposes, and the Japanese, not wishing foreigners to reside in Kanagawa (as the main road, the Tokaido, leading from Yedo, now Tokyo, passed through it), had erected a Custom House there.

The officials told us to go to Kanagawa, and our consul kindly interesting himself in our behalf, got the Governor to let us have an old Buddhist temple to live in. There we resided some three years (our pioneering days in Japan) but were not able to do much active work. Dr. Hepburn opened a dispensary and had for a while many patients. I taught the Japanese, who had come into our service, to cook, wash and iron. We tried to learn the language, visit the homes of some of our neighbors and do all in our power to remove the prejudices of the people. I gathered a class of some five little boys who wanted to learn English. One of these, fifteen years after, called upon us in our home in Yokohama. He was then a fine-looking man, occupying a Government office. At the desire of the Japanese Government we removed to Yokohama early in 1863. The little fishing place it was when we landed had greatly changed and improved, and was more open to missionary work. But long after that date, life was in much danger and foreigners one after another were murdered. Still, the work so successfully carried on there in later years, was being prepared for: a translation of the Bible, the much needed Dictionary, schools for boys, and young men. Seeds of Gospel truth were being sown, and some of it in good ground, which has since sprung up and borne much fruit.

At the urgent request of an old Japanese physician, who wished his little granddaughter to be educated, I started the first girls' school, consisting of five as sweet little girls as one need wish to see. I taught them daily in our dining-room, until the care of the orphan baby left by Mr. and Mrs. Cornes, with other domestic cares, obliged me to give it up. Miss Kidder (now Mrs. Miller) kindly took charge of the school and for some time carried it on in a room in Dr. Hepburn's

dispensary. That little mustard seed has grown to be one of the finest seminaries for girls in Japan—the Ferris Seminary, under the efficient care of Rev. E. S. and Mrs. Booth of the Reformed Church. A little day-school for girls, also begun in Dr. Hepburn's dispensary in 1874, but to which I could not refuse admittance to some boys, grew beyond my strength, and ladies were sent from the home land to help carry it on. The boys' department was the seed which grew into a college, our excellent Meiji Gakuin, and the girls' department was the seed which sprang up and grew into our large, well conducted Sumiyoshi day school, numbering some three hundred pupils. "Bread cast upon the waters."

Time would fail me to tell of the changes that have taken place in Yokohama, with its few fishermen, in thirty years. It is now a city of 150,000 inhabitants. Miles of streets have been laid out. Churches for natives and foreigners have grown up, some of them having fine buildings and Japanese pastors. Our own Presbyterian Church is entirely Japanese, and is self-supporting though there is not a man of large means in it. Many there are who love the services and practice great self-denial. The friends who so kindly contributed toward the building, will rejoice with us that it was quite uninjured during the late disastrous earthquake. "Not even a crack in the walls," as one of the elders wrote us.

Time would fail me to tell of the work for the dear Master which is now carried on in Yokohama. Besides the schools already mentioned, there are others conducted by ladies, where Japanese girls receive as good an education as they could in this country, and much better suited to fit them for work in their own beautiful land. The school of the Woman's Union Missionary Society, under the care of Miss Crosby and Mrs. Pierson, and those under ladies of the Baptist Church and the Methodist, have turned out many noble girls and women who, as teachers or wives of pastors, are doing much for the cause of Christ and education in dear Japan. A visit to these schools would give tourists more pleasure than the curio shops or the beautiful mountains.

Our Societies have at present but one missionary to work among those thousands of Yokohama, but ably and well does she do it.

Clara Hepburn.

INCIDENTS FROM MISSIONARY EXPERIENCE AT TOYAMA.

WE WERE returning from an evening meeting in Toyama a short time before we left Japan. As we came to the Post Office on the main street, I saw a large procession bearing lanterns and marching by in perfect order. I looked west and as far as I could see the procession was moving. I turned to the east and could not see the rear, and as I could not cross the street I stopped till it would pass. I asked a bystander what it meant. He told me it was the night on which one of the many gods was worshiped and this procession was out in his honor. Presently I saw the shrine of that god containing his idol, borne upon the shoulders of four or six men who marched near the middle of the procession. I had many times realized that I was in a heathen country, but never so vividly and painfully as then. It seemed as though the whole city was doing homage to that false god. Then when I remembered that all the Christians in that city of 50,000 people numbered but a dozen or fifteen, and could all comfortably sit in our study at Wednesday evening prayer-meeting, and that all that densely populated district were in utter ignorance of the truth as it is in Jesus, I wished that the friends at home who have come to regard Japan as almost Christian could see that procession. As I heard the tramp, tramp, of that great multitude marching to eternity, I thought how little we realize how short the journey is to them and how quickly we must work to save them, or they will have gone forever by.

I estimated the number at the meeting I had attended that night at seventy-five. It was held in a theatre, and a missionary from an adjoining province was present to assist in the service. It was not a regular meeting and for a special service the attendance was small, as we sometimes have as many as 150 on such occasions; but at regular meetings we did not expect so many. We had two preaching places in Toyama in as busy a part of the city as we could get. We rented the house. The front room we provided with benches, and had a ground floor,

so the people could come right in and sit down with their shoes on.

The second room, just in the rear of the first, we furnished with mats and took out the sliding paper doors between it and the front room. The Christians, and other Japanese who had become friendly or interested in Christianity, would come in and sit down on the mats and assist in the singing. But strangers could rarely be induced to come up so far as the mats.

I have often gone to our preaching place when, the weather being a little disagreeable and not many out on the streets, we would not have a single person come in. So after singing a hymn and praying, the Japanese helper and myself would go home. But, often, one or two would drop in and, instead of attempting to preach, we would engage them in conversation and teach them in that way. Sometimes we would have good audiences of forty to fifty or even a hundred. I was always glad if we could have a dozen or fifteen attentive listeners. We never knew when we were sowing seed on good ground.

One day a man called at our house at noon, saying he had come to see me. This was nothing strange, for a great many came to see us, or rather to see how we lived. Our stove, desk, library, pictures, carpet, chairs, everything in our house was new to them. We often had callers who simply came to see how we lived. As we were just sitting down to dinner I asked this man to return at two o'clock and I would be at leisure. He came and wanted to talk about Christianity. He had been on the Northern Island, to Sapporo, about ten years before and had heard something of the Christian religion through a missionary, or convert, of the Greek Church. It was not much he had learned and he had not cared for it at the time. But he had been thinking about it of late and he had walked seven miles to have a conversation with us upon the subject. He was instructed more fully and invited to attend our meetings, and given the privilege of sleeping in the preaching place when he came. Nearly every Sabbath when the snow was not too deep, he walked that seven miles, though quite lame from a stiff knee joint. He was inquiring about baptism when we left Japan. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that."

One of the most hopeful things in missionary work in Japan is the fact that thousands have heard the Gospel in various ways. There has been a great deal of earnest work done all over Japan where immediate results of late years have not been encouraging. But the seed has been sown and in God's time will bring harvests. I heard of persons in our own city who would not come to our meetings, or who did not dare come, but who were reading and discussing Christian tracts which they had secretly secured through friends in other cities. Some of these were women; their husbands were officials or teachers, and they feared dismissal from office if discovered. And yet these women need the Gospel so much, if for nothing else than its blessings in this life.

A middle-aged woman was sent to us as a cook. One of the Christians had kindly furnished her with work for some time, but her eyes had given out in sewing from daylight to dark. She had an old mother and three children to support. Her husband had deserted her and taken another woman, but he would neither get a divorce from her nor allow her to get one unless she would give him the little home in which she and the family lived and which was her patrimony. The unequal law favored him to this extent, that she could do nothing to get a separation without his consent. Finally, to get rid of him, she gave him all she had and was free.

One day a friend of ours in government employ had business in Toyama. His position made it his duty to pay a social call on the Governor of the province. His daughter was with him. He said to us, "Anna and I are going to call on the Governor and his wife to-morrow." I asked how it would do for Mrs. Leonard to go along and get acquainted with the Governor's wife. We had been only a short time in Toyama. "A splendid idea," he said, then he stopped short and said "I don't know what you might think, I must tell you I don't know which one of his wives will be in to welcome us." A very common, if not universal state of things among the higher officials.

I had a class in Sabbath-school made up of the men of our little company of believers. We were studying I. Corinthians. As we passed from chapter to chapter and found how corrupt was that Greek society out of which Paul's converts had come, and how hard it was to keep the young church pure, Tamura San, the oldest Christian, looked up and said, "That is just the way it is in our country." He was exactly right. Along

with the esthetics and culture of the Greeks went evils that were exceptionally hard to eradicate. Paul had to write his most severe denunciations to the converts of Plato's country. To-day the best book on Japan missions is Paul's first letter to the Corinthians.

Friends at home measure new churches after the standard of old ones, forgetting that it requires generations to develop even the type in the old churches of Christendom. We must measure the young churches just out of heathenism by the churches of the Apostles' times, that have the same history. Ten or fifteen years ago the majority, even of Japanese preachers, did not know anything about the Bible. Christian training in childhood, Christian literature as we have it, and Christian association have all been wanting in the history of Japan. It is when we keep in mind these things that we marvel at the advance the Japanese Church has made. If we measure it by other standards it would not be so encouraging.

J. M. Leonard.

THE FIRST PROTESTANT BELIEVER IN JAPAN.

When Murata Wakasa-no-Kami was born, the order was still in force that, as long as the sun should shine no foreigner should enter and no native should leave Japan; and the ancient promulgations against Christianity had been enforced by awful persecutions within the memory of men yet living.

This first known believer of Protestantism in Japan was a relative of the daimyō of Saga, Hizen, Kiushiu. When a boy, he became the heir of the Murata family; and when a man, he was appointed a minister of the daimyō. A picture of the battle of Sebastopol, given him by a Dutchman, excited his soldierly admiration, and the questions suggested by the picture led his thoughts indirectly to the Christian religion.

MURATA WAKASA-NO-KAMI.

In 1854, English and French men-of-war anchored in the harbor of Nagasaki. No treaty had been concluded with those countries and the Shōgun commanded the two daimyō of Saga and Fukuoko to guard the port. Wakasa was commander of the Saga men. One day, as he was patrolling the port, he saw a strange book in the water and sent one of his men to pick it up. Neither he nor any of those whom he questioned knew what it was, and, moved by curiosity, he sent a man into Nagasaki, ostensibly to study medicine but in reality to find out about the book. This man, Baitei, learned from a Dutch interpreter that it was a copy of the New Testament, that it contained the Word of God, the Gospel of Jesus Christ. Baitei reported to his master, who, hearing that a Chinese version was published at Shanghai, secretly sent a man there to purchase a copy. Henceforth, Wakasa and his younger brother, Ayabe, with some friends, studied the Scriptures day and night.

In 1862, Ayabe went from Saga up to Nagasaki, to get aid in understanding the Bible, and there he unexpectedly met Rev. Dr. Verbeck, missionary of the Reformed (Dutch) Church in America, who answered many questions for him. The next spring, Ayabe revisited Dr. Verbeck and warned him that his life was in danger; accordingly, the missionary and his family prudently withdrew to China for a time.

Not long after Dr. Verbeck's return to Japan, Wakasa sent his relative, Motono, to him, to study English but, especially, to act as a messenger, carrying questions and

answers about the Bible back and forth between Nagasaki and Saga, a two days' journey. This wonderful Bible class lasted almost three years. These eager pupils grew in knowledge until they came to understand Christianity and determined to be baptized.

On the 14th of May, 1866, a messenger announced to Dr. Verbeck that some high officials from the province of Hizen had arrived and desired an interview. To his great surprise and joy, these men proved to be Wakasa, with his brother and Motono. It was a memorable occasion when the yet unseen teacher and his pupil met, for the first time. Wakasa held the rank of Governor. He was tall and dignified in his bearing, with agreeable manners. He told the story of his soul's experience for the twelve years since he found the New Testament in the water. "Sir," he said, "I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life."

Dr. Verbeck had full conversations with his visitors, in which he discovered great familiarity with the Scriptures, on their part. He warned them against attaching any superstitious efficacy to the rite of baptism and then, at their urgent request, on Sunday evening, May 20th, behind closed shutters, for these warriors well knew their peril, he baptized Wakasa and his brother and they partook of the Lord's Supper. Wakasa was fifty-one years old at this time.

They were secret believers for some years, and the only persecution known to have been inflicted for their faith was the burning of some of their books.

Wakasa's last years were spent in the calmness of country life. He is said to have occupied himself in translating the Bible from Chinese into Japanese. He died in hope of eternal life, in 1874, the sixtieth year of his age and two years after the first Protestant Church was organized at Yokohama.

In April, 1880, a daughter of Wakasa attended by an old nurse, appeared in the Sabbath congregation at Nagasaki, where Rev. E. S. Booth was preaching. At the end of the service she introduced herself to the missionary and begged for an interview. She had learned of the Saviour from her father. He had taught her the Lord's Prayer and portions of Scripture which he wrote out in simple characters for her use, and now she wanted to be baptized. Since Dr. Verbeck's removal to Tokyo, she had not known to whom to apply for instruction. She had not dared to inquire upon the streets for fear of insult, but, the day before, she had chanced to see the Scriptures for sale in a store. Opening the Gospel of Matthew, she recognized the Sermon on the Mount as the same her father had taught her, and through the bookseller she had found her way to the Sunday service. After a period of instruction, she was baptized in the presence of her husband who, later, became a Christian himself, as did her brother and other members of Wakasa's family.

So much has been compiled from the records;* the following facts are published for the first time.

The daughter of Wakasa was for two years at the Bible Institute in Tokyo, a gentle and exemplary woman. On the seventeenth anniversary of her father's death, availing herself of a Buddhist custom but not at all with the Buddhist purpose or rites, she invited a company of thirty friends to her house. The occasion was both social and religious and included a sermon. One of the Presbyterian missionary ladies urged upon the whole company to become Christians and prepare to meet Mr. Murata in Heaven. Mr. Ayabe, who has continued a faithful follower, was present and also Mr. Motono, who, with the same opportunity to know the truth, has never embraced it so far as known.

The first Japanese woman was baptized in the Protestant faith in 1873.

* From the *Foreign Missionary*, Jan., 1885, American Bible Society leaflet, 1889, and *The Japanese Evangelist*, Oct., 1893.

All missions in Japan now concur in the opinion that the aid of the woman evangelist is a necessity. In a letter to the *N. Y. Independent* of July 19, Rev. J. L. Atkinson says that forty women have been graduated from the Kobe School (American Board) and, with the exception of three or four, all of them are fully engaged in evangelistic work. "It is the desire of every pastor," he adds, "so far as I know, to have one such worker in connection with his church."

JAPAN THE BEAUTIFUL; JAPAN THE NEEDY.

OSAKA, the great metropolis of Japan, the heart of the nation, the centre of commerce and trade, the city of canals, impresses the traveler first with its ugliness, then with the beauty of its usefulness. One wanders about the city and looks in vain for the variety of Tokyo and the beauty of Kyoto. To the untraveled, Osaka presents a field of rare interest; but the education of travel brushes off the edge of sensation, the keenness of impression. However, Osaka proves a most effective background for excursions to country nooks and neighboring towns.

The Japanese have a charming way of worshiping at the shrine of nature. Certain seasons of the year draw them to certain places. The third of April is a national holiday and the people of Osaka devote it to a picnic at Sumiyoshi on the shores of Osaka Bay. Here is one of the oldest shrines of this part of the empire, and the moss-covered stone lanterns, grassy thatched temple roofs under the shade of lofty and well proportioned *keyaki* trees, and the gnarled and fantastic pines may well provoke a sense of beauty in the most careless observer.

May is the favorite month for visits to Nara, the ancient capital and one of the most interesting cities of Japan. Here acres of land are covered with a "sacred forest" of grand old trees. Many are giants in height and girth and, besides, are wreathed with wistaria vines whose trunks try to rival those of the trees they embrace. It seems almost too much to believe that a vine can look so like a well developed tree. The grassy lawn beneath, with no ragged undergrowth to break the view, is a favorite grazing place for a hundred or more tame deer. The purple and white blooms of the wistaria mingling with the vivid green of the *keyaki*, the sunlight flickering through upon the sward, constitute a picture, once seen, never to be forgotten.

The suffocating heat of July forces many to seek cooler retreats. A favorite resort is Arima, a picturesque village nestling in the mountains not more than twenty miles from Osaka. It is a novel impression to be carried up and up, into the clouds of a mountain-top, on the shoulders of men. If the usual mists lift when the traveler nears the top of Roko San, he has spread out before him a magnificent landscape. It would take the brush of a painter, rather than the pen of the readiest writer, to do justice to the scene. To the left, Osaka plain with its rice fields gleaming emerald in the sunshine, or its rape fields of golden glory, with thatch-roofed hamlets here and there and blue ribbons of rivers running to the sea; in front, the glistening water of Osaka Bay with queer-shaped craft dotted over its surface and men-of-war and merchant vessels of many lands on the most fraternal terms; to the right, stretches of barren or pine-clad foot hills reaching to the shores of the famous Inland Sea; beneath, on the narrow strip between mountain and bay is lovely Kobe, Queen of the Bay. Then comes the descent of a thousand feet to the village whose hot and cold sulphur springs have for centuries brought the sick and crippled there for healing. Nature has clothed this valley with the loveliest of her treasures. Bamboo groves, whose feathery foliage makes a home for the nightingale, abound and alternate with groups of sober pine or small-leaved maple. Clematis, princess pine, lilies, ferns, mistletoe and a dozen other flowering vines and shrubs add variety to the groves. Rushing mountain streams, numerous waterfalls and shady mountain paths all offer abundant testimony to the prodigality of nature in favor of Japan.

November lures the out-door lover to visit the glens and winding mountain valley of Mino. The twelve mile ride over the level plain is a fitting prologue to the day's recreation. The ravine, narrow at entry, widens as one ascends and each new turn brings unexpected beauties to view.

Yes, Japan in nature's hands is beautiful. What is it, then, that saddens and depresses the Christian worker, foreign or native? Throngs of poor, ignorant people visit the famous temple at Sumiyoshi and worship the enshrined deities there. Thousands lay up merit for themselves by feeding the sacred white horse and worshiping and leaving an offering at every one of the numerous shrines. These pilgrims eagerly pocket a pebble from the pile fenced in about the roots of a fine old sacred tree, for they believe that the possessor of one of these stones will live long and prosper.

The great bronze *Dai Butsu* at Nara receives votive offerings from thousands of

ARIMA.

pilgrims who tramp weary miles to offer their prayers and gifts. There he sits in grave, ponderous, brazen silence unmoved by the superstitious worship, the tears and agony, it may be, of human souls.

Arima presents many curious contrasts, the strangest perhaps a convention of Christian workers in a heathen temple, holding prayer and praise meetings in the same room with idols and idol trappings, while in the next room the voice of the priest is heard repeating over and over his heathen prayers and tinkling his little bell. The beauty of nature on a neighboring hillside is marred by heathen burial rites. There is a rude little cemetery with rows of weather-beaten stone images lining the path to the stone dais. Here comes a funeral procession. A few hired coolies carry huge bouquets, then follow two small boys with lanterns, next the priest with his shaven head, the casket follows on the shoulders of two other coolies and then two or three relatives dressed in their white mourning garments, laughing and chatting. The casket is placed on the stone dais, the priest recites glibly a short ritual, some sticks of incense are lighted, and the rites are over. Mourners and priest depart seemingly light of heart. Coolies possess themselves of the body and for the consideration of twenty-five cents proceed to cremate

it in the rudest manner possible, shocking to every sense of humanity.

Mino has no great temples to mar the beauty of the valley, but in some of the shrines here and there plaster boxes and rude pictures serve as deities.

The beauty of Japan but serves to make its needs the more apparent. Japan needs a vitalizing Christianity. This promising, beautiful land must become a part of the Kingdom of our Lord where He shall reign forever and forever.

Hazel Haworth.

SHOWING HOW GOD BROUGHT ON HIS RESERVE FORCES IN A CHINESE CITY.

Mother Lane Tours by Wheelbarrow.

After resting a few days [From the tour down the canal, described in "Letters" in July.—Ed.], with my Chinese woman and our coolie, I went out in a wheelbarrow to Gea Sheang, a day's travel. My son had made a number of friends among the men in that city. I was treated right royally. The inn has a private court and a good room where our servant can act as gatekeeper and exclude the rabble. Early in the morning after our arrival the military official who so gallantly protected me the first time I went to Sufang, having been transferred to this place, called to pay his respects. I was very glad to see him and felt more secure for his presence. Soon after, another military official came. He had visited us at Chining Chow. He was much interested in our books. He begged that I would ask Mr. Lane to send him a Shanghai paper and my daughter to send him a painting of her own, both of which requests I fulfilled when I got home. He also invited me to dine with his mother. Another Government official called, who was traveling from Chinanfu to Su Chow. He knew of our missionaries and their work at Chinanfu. After these honorable Sirs had departed, my reputation was established. We now went out to call on an old lady, our next neighbor, also a family across the street, who sent their servant to invite us.

Mother Lane takes in a mountain. She visits a temple and detects a resemblance.

During the afternoon there was a lull in the calls, and I went with our coolie to climb a towering black mountain standing right over us. An old temple crowned the summit. It was hard climbing, but I felt well repaid. The view was grand. A semi-circle of mountains enclosed a lovely valley, from which winding roads meandered through villages and green fields, with orchards, willows and cottonwoods in bloom.

In the temple were thirteen hideous old idols. One old fellow had broken off at his ankles, and was reclining in rather an ungraceful attitude against the wall. Another was holding a baby out on a platter. He had evidently been holding it there for some time, as one of his fingers had dropped off. I have seen babies that looked good enough to eat, but this one appeared anything but palatable. There were fierce old fellows with staring eyes and hideous teeth, and knives in their clenched fists. In the midst sat the ever present figure of Buddha, with his attendants. He looked as serene as a yearling calf. In front of each idol was a little iron pot for burning incense. The temple was filthy and dilapidated.

We soon made the descent of the mountain. I had unwittingly advertised myself, and was hailed by a servant who invited us in to see "Le-Yai-tai." Found her a nice, clean, pleasant Chinese woman, with a foreign clock, some pictures and a nice room. She gave us tea and was quite cordial. We were followed in by the crowd, which marred the pleasure of our visit.

From 4 P.M. until dark the court of our inn was full of women. I talked, preached and answered questions. After dark the gatekeeper did not admit them, and, as I was hungry and tired, I did not interfere.

She stands still and considers the works of God.

Next morning (Sabbath) I awoke with a great burden on my mind as to how I could help those poor women. Soon Gang-su-ea, a distinguished man of the place, came to call, and asked me to eat with his old mother. He is the most learned man we have met in China. He was for a long time secretary to the foreign minister, has been to India and many foreign countries, is well acquainted with foreigners and their customs, and is a very enlightened and liberal minded man. He has read many of our books and understands our religion.

He picked up the hymn-book and wanted to know its use. I explained it, and, with the servant and our native helper, sang some hymns at his request. A whole room full of women coming in, he told them all about our doctrine and our medical work, I putting in a word of explanation now and then. He preached more effectively than I could, they understanding him much better than they could my words.

He escorted us to his house, where I met all his household. Though but little over forty years old, he has twenty in his family. Three sons married and with their families living in the same court; his mother, over seventy; his second wife and her four daughters. He has himself taught the two little girls to read. I gave them a book of Bible stories. We had a good but plain dinner, himself waiting upon me. He does not smoke or drink and no wine was presented. He took mh to see his library, whice was piled up with trunks of books clear to the ceiling, with maps and descriptions of foreign countries. Why is he not now in Government employ? Because he is the only son of his aged mother and will not leave her. They had no servants and dressed plainly. It seems that all they need is Christianity. We are very anxious for the conversion of such a man. What a power he would be!

A JAPANESE BUDDHA.

We returned to the inn and it began raining. I went to visit the neighbor before spoken of, who seemed interested in the doctrine, taking with me a simple prayer which I tried to teach her, as well as to explain the nature of prayer. I came away feeling discouraged, for I knew she had not understood me well. Arriving at my own door, I looked around and the woman had followed me. I asked her in, and soon after her sister-in-law came.

But gets in her "leader" now and then.'

Our servant is a sincere old Christian, who, though he has not much learning, *does* understand the way of salvation. He was reading a hymn. The two women began asking him about the doctrine, and for two hours they talked about it, he answering their questions, I giving him a leader once in a while. They seemed wonderfully interested and impressed.

After they were gone I thought, "Truly, God moves in a mysterious way his wonders to perform." Here had this great man, a nominal heathen, and our coolie, a poor, ignorant disciple, preached the Gospel, apparently with good effect. I went to bed in a thankful state of mind for that day's experience.

Work in our field is simply unlimited in all departments. It is wonderful and inspiring. Would there were a thousand instead of a dozen of us.

Mary Lane.

LETTERS FROM THE FRONT.

JAPAN.

From MISS LEETE, TOKYO, June 8:

. . . We had taken the daughter of the Japanese pastor *on faith*. The dying father had given her to us as a legacy and we could not refuse. He died a faithful witness to Christ. A sweeter, brighter deathbed I never saw.

Our school (the Joshi Gakuin) is moving along so smoothly that it is hard to realize the confusion that reigns outside. Politically and in the Church there is trouble. The Mission holds a *weekly* instead of monthly prayer-meeting. The difficulties are driving us to the one source whence help can come——.

From Another Teacher in the Joshi Gakuin:

We have had a year full of blessings, teachers and pupils. With so much opposition to foreign ideas and to Christianity, how can we be thankful enough that our Bible study has been carried on day by day, with ever-increasing zeal, and that the girls show so plainly they have taken their stand for whole-hearted service to Christ and His cause, let come what may?

MISS ROSE, who has lately gone to be Miss Smith's colleague at Sapporo, wrote from HAKODATE, May 17:

I came down to Hakodate (an open port) to apply for a *resident* passport to live at Sapporo. I did not wait for this when I first returned to Japan, but obtained a six months' traveler's passport from the United States Legation in Tokyo. A letter from the authorities this week tells me that the document is on its way, so I expect to return next week.

I was sorry to leave my work in Sapporo even for a few days, but it seemed best to know positively whether a *resident* passport could be obtained in these days of strict enforcement, before making further plans for our school. I think I wrote that we are now in government buildings, and the lease expires this summer, so it will be necessary for us to remove our school to another part of the city.

I feel a deep interest in the young men of my large Bible class, for some of them are wishing to become Christians and are honest, earnest seekers after truth. Thirteen persons united with our Sapporo church this winter; five of them from our school. The church people are all rejoicing over their prospective new building.

INDIA.

UP FROM THE PLAINS.

MRS. ANDREWS, of MAINPURIE, wrote from DARJEELING, June 15:

We came here three weeks ago to get a breath of coolness, and if possible to find some strength for me. I have not fully recovered since influenza last fall. It is farther from Mainpurie than Mussoorie is, but the fact that a railway runs to the very heart of the town of Darjeeling more than compensates for the added distance. We enjoy the variety, for the people and surroundings are different from anything we have seen before in India. The Lieutenant-Governor of Bengal, Sir Chas. Elliot, has his hot season residence here, which means that there is a large station of English residents, and with them comes everything which can minister to the pleasure and comfort of foreigners, and life is very gay. We have little to do with such life, though it is diverting after the monotony of Mainpurie to look on at the whirl and lively times. Sir Charles and Lady Elliot are Christians and take great interest in all good works. Last week they gave an "At Home" to all the missionaries here, and it was a very pleasant gathering. The Lord Bishop of Calcutta and many high officials were present.

SOUL REFRESHMENT.

I have never been in a summer resort where there was so much spiritual life and help as we are finding in Darjeeling, and in addition to strength for the body we are getting refreshment for the soul. In the house where we are boarding are missionaries from all parts of South India and Assam. They are of many denominations and nationalities, so that we gain much from them for our present comfort, and helpful ideas for our future work.

MISS ANNIE TAYLOR AND HER BAND.

In the house adjoining ours lives Miss Annie Taylor and her band of Thibetan missionaries. Of course you have read about her struggles to get into Thibet and open a way for the Gospel, and that after great suffering she was obliged to turn back before reaching the capital. On her return to England she called for

volunteers to go with her, and one man with his wife and ten unmarried men gave themselves for the work. They came to Darjeeling to study the Thibetan language for a year, and are waiting for a sign from God to begin the attempt to pass over the boundary to this dark country. Government has informed them that they take their lives in their hands when they pass over the boundary, but they do not seem dismayed and are ready to go when their preparations are complete. They are all young men, and it seems to me I never looked at a group of such shining faces as they present. They are connected with all good work, and hold outdoor services here for native and foreigner. Miss Taylor is a very unpretending, modest woman, but she must have great strength of character as well as strong faith. She speaks so quietly of her mission and its certainty of success that it inspires us all, and I have no doubt that God will honor their faith, even though some of these bright young lives may be quenched in the effort.

THE MOUNTAIN PEOPLE—PRAYER-WHEELS.

We are surrounded by a variety of races—people from Thibet, Nepaul, Sikkim, Bhutan, and the Lepchas, who are the aborigines of this region,—and as we look at them filling the market-places and roaming the streets our hearts are stirred to tell them the Gospel, but we have no knowledge of their languages. The Bhuteas and Thibetans are Buddhists, and all the others are more or less tainted with this belief. Wherever one turns may be seen high bamboo poles, from every part of which are fluttering various colored rags and paper. These are printed with prayers in the various languages, and have been tied to the poles so that their prayers may be ascending to the gods, no matter what wickedness the man or woman may be committing. Passing along the street we see men going by twirling the prayer-wheels, or sitting in their shops making bargains, or chatting and laughing with the passers-by,—all the time causing the prayer-wheel to turn their prayers hundreds of times. There are not so many temples as we see on the Plains, but these prayer-poles and wheels seem to be in place of them—even the bushes on the hillsides being bright with the bits of rags which those who are too poor and humble to be able to have the use of a pole have tied on them. The people are a sturdy, independent class, with more character than the Plainsmen, but they often look fierce and hard, and are much given to fighting and quarreling.

THE SCOTCH MISSION—PLANTERS.

The Scotch Church has a mission to these hill people, and the headquarters are at Darjeeling. They have been here about twenty years, with the result of some two thousand Christians, mostly Nepalese, with a few Bhuteas and Sikkimites. A large church is just finished, and there is a preaching-house in the Bazaar, while in various little villages scattered among the valleys and hills they have small chapels.

Darjeeling is noted for its tea plantations, and all over the mountain sides they can be seen, each with its picturesque bungalow for the owner and its group of thatched cottages for the coolies. Many of these planters are utterly irreligious, but some are Christian men and give the missionaries every chance to reach the coolies employed by them. Some have built little churches and school-houses on their plantations, where missionaries preach and teach, and some of them hold services themselves.

MRS. R. G. WILDER wrote from MUSSOORIE, LANDOUR, June 2:

I think you will be surprised to see this letter from me, written away up in the Himalayan Mountains, more than a thousand miles from our Kolhapur home. We had a safe and pleasant journey all the way up through Central India. At Saharanpur our missionaries gave us a warm welcome, and there we met my dear son and his wife *en route* from Calcutta, whom we had not met for more than eight months. A quiet rest time in a cheerful little cottage here together, has done us all good.

Since we came up here my daughter Grace has brought out a long list of Bible questions in Marathi for Bible women, which are nearly ready for the press. Robert has much writing and some speaking to do; his wife has a good share of the house-keeping cares, and is learning to read and write Marathi with her sister Grace for teacher.

Miss Giddings, who is Principal of the Woodstock School, invited us to spend some days there, which we greatly enjoyed. She and Grace were pupils together at Mount Holyoke, which you know was a kind of mother of this Woodstock School. Our visit there revived many old memories, as I was Mary Lyon's pupil there. I knew Mrs. Scott, who was at the head of this school for so many years. We hear much said in her praise. Miss Giddings and her excellent staff of teachers are trying to follow such worthy examples as Miss Lyon and Mrs. Scott in giving their pupils a thorough Christian training. It is a first-class girls' school, and numbers over one hundred pupils. I am hoping that many good workers may here be trained for India's white harvest fields. I fear that thousands in our Kolhapur kingdom know nothing of Christ our Saviour.

This letter was begun before our Convention was held, of which I send you the programme.* The attendance was too large for Baring Institute, and most of our meetings were held in Union Church, Mussoorie. The great subject of the meeting was, "The Holy Spirit." Brief, earnest addresses were

* A "Convention for the Deepening of the Spiritual Life" at Mussoorie, June 4–6. Rev. R. P. Wilder, Chairman of the Committee.

made by ministers, missionaries and laymen belonging to various Churches. The last was a praise meeting, when many arose to tell how helpful the meetings had been to them, and many prayers were offered for more of the Holy Spirit's power and working. We feel that our coming up here has been for our spiritual gain. We have met Jesus here, and we trust He will help us to do better work for Him in future than we have ever done yet.

ONE OF THE PROBLEMS

MRS. WALTER CLARK, who went out last October, wrote from LODIANA in March:

. . . Mr. Ewing has charge of the Christian boys' school, in which there are about seventy boys, who are taught common branches, the Bible, and also sewing, shoemaking and carpentry work. They are an interesting band of students, many of them quick and bright, and we trust that from them many good workers for Christ may come.

My husband has a far different school, the City Mission School, a high school attended chiefly by Hindu and Mohammedan boys of the wealthier classes. Most of them are as old as our college students in America and they are, as a rule, thoughtful and earnest. The upper class, to whom Mr. Clark teaches the Bible, are fairly good students of English, and they ask many intelligent, thoughtful questions about the Book, and the Christ of the Book. A few have been to him often, and we are praying that they may give heart-allegiance, soon, to the truth, which they so well understand. But just here is a serious question, about which I wish we might have the prayers of more of the home churches and Christians. All over India, but perhaps especially in the Punjab, there are hundreds of secret Christians, who read the Bible and pray daily, who try to live right lives and many of them feel their sins are forgiven. But they are not yet ready to be baptized and so break all former ties and expose themselves to persecution. When these are men and women, Christian workers can safely urge them to public confession. But when they are not of age, it is hard to know what to advise. If any of these boys, for instance, should be baptized, it would not be possible or best for them to return home and try to live their religion among heathen relatives. So bitter often is the opposition and bigotry of these heathen friends that they would not hesitate to poison or otherwise kill them. On the other hand, if missionaries try to get them to come and live with Christians, their parents can go to law about the matter and get the children back. So it is sometimes a question if it is better to hold on to these boys, teaching them carefully until they are of age, with the hope that they will then come out publicly for Christ, or to urge them to be baptized while they are under age, whatever the consequences may be. This is only one of the various hard questions that daily confront missionaries here, and I hope you will pray that God may give wisdom to us all that we may rightly deal with them.

You can easily see that the question is still harder for girls, who are so shut in by customs of the country and know how to do nothing for themselves. A boy might run away from home, find refuge with Christians and get work to do, but a girl could not. One of our missionaries here has been teaching a girl who wants to be a Christian, but is only fifteen years old. She could not be baptized at home, for her parents would not allow it. She cannot go away unless the missionary plans everything for her, furnishes her money and clothing now and a home and work later. If the missionary should do that, she could be brought into court for aiding the girl, with the result probably of the return of the girl to her parents and perhaps more serious consequences for the missionary. Such a hard fight does Hinduism make against the religion of the King of Peace. Yet we cannot but feel that the quiet leaven of the Gospel is working constantly and that by and by all heathen systems here must give way before it. . . . .

CHINA.

BEHAVIOR DURING THE PLAGUE.

DR. MARY NILES wrote from CANTON in late May:

There are some very strange things* that the people are doing to rid themselves of the plague. They send the idols out to parade the streets. They have had grand ornamental processions. The dragon goes about the street at all times. A Bible woman tells me there were three children from a family in the infected district, who were sent out in one of the processions, dressed up in silks and satins and embroideries, and fastened in various positions on frames on horses, as were many other children. In the middle of the day, one child was taken down dead or dying, a second died after she reached home, and the third died next day. The mother of the children was telling of her grief to the Bible woman at the dispensary at Sz Pai Lau. The latter preached her a sermon on the subject, saying that she might see the uselessness of the idol, since in the very idol procession, which was to drive off the plague, the children were stricken with the disease and died.

On the other hand, we heard of a woman who, having been told that the idols were false and the burning of incense wrong, took home a quantity of such material, which she had already purchased, and destroyed it in her furnace. Her child was taken with the plague and died The neighbors were very angry with her, and said it was because the idols

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* See also p. 200, last month.

were enraged at her. She maintained, however, that it was right to worship Jesus and wrong to worship idols. Not long after, she died herself of the disease. . . . This made a strong point for her neighbors against abandoning idol worship. . . .

The Christians had a prayer-meeting last week, to pray for the cessation of the plague. They thought that only two baptized Christians had died. They said they were going to get out a tract to call upon the people to turn to the Lord in their adversity, and to say that they had tried all their idols and every superstitious notion, and had failed, and now they should turn to the true God. . . . The disease is pretty thoroughly spread now in the suburbs and country. I wonder if the idol processions have not helped to spread it. The sick have gone to their homes, and died on the passage boats, and in their native towns.

Still it is surprising how little headway the disease has made, and, with all the talk, how few have probably died. It is impossible to find out the actual number. The larger proportion have been very poor people. I sent to a place where the dying are sent by their friends when they do not feel able to bury them, and they reported 296 deaths there, against 108 in the same month last year.

LAOS.

HARVESTING IN THE NORTH.

REV. STANLEY K. PHRANER wrote to family friends from CHIENG MAI, early in the year:

I returned home this week, having been away for nearly two months. It is very pleasant to be at home once more with my wife and little boy, both of whom I found well, and from whom I received a warm welcome.

I traveled by elephant, hiring two elephants at a cost of forty rupees ($10) a month each, including driver. Four days over the mountains brought me to the village of Pa Bonz, where our Church of Pa Pow is located. I found the Christians here all well and very faithful and earnest. There were two to be received to the Church from Ban Pa-gnew, and I promised to spend a Sunday there and receive them on my return. I will say here that, on my return, I was unable to do so, as the village was full of malignant smallpox and several of my men had not been vaccinated.

We spent Sunday at Pa Bonz, and then five days travel to the north brought us to the city of Chieng Hai, where we trust our future home is to be. At Macon, south of the city, where our chapel is, we spent two Sabbaths, and observed the Week of Prayer. Services were largely attended and greatly enjoyed by us all. Our Moosur friends came down, all of them (twenty in number), from their mountain home on he first Sabbath and spent the week with us, eating and sleeping with our company. On the second Sabbath we observed the communion. I had the great pleasure of receiving, this year, seventeen new members to the Chieng Hai Church. It was grand to hear these men and women, young men and girls, testify of the love of God and of the change that had come into their lives, and to see them stand up and confess Christ before men.

I called on the head princes at Chieng Hai, and from all received a cordial welcome. They are strong Buddhists, but greatly desire a foreigner to come and live in their city. They have already given us a plot of ground and promised to help me with timber and men in building.

A CONVERTED PRIEST.

I went on to Chieng San, spent ten days there, and on my last Sabbath received nine to full membership in that Church. One of these was formerly a high priest. He had left the priesthood, married a wife and had two children. He came to see me, and after many visits and talks with myself and the elders, he finally invited us to have prayers in his house. This is the final step with them, as all their neighbors will know that they have renounced Buddhism. This was on Thursday. His wife was the head of all his relatives in their spirit worship. The spirit house of the family was in the garden. On Friday and Saturday the man traveled all day and part of the night, visiting his relatives in the villages about Chieng San, telling them of the step he was about to take, and that they must come and take the spirit house away or he would burn it.

On Sunday morning at our session meeting before service the ex-priest did not appear, and we were all disappointed. Prayer was offered, asking of the Lord to move him to come and publicly confess Christ that day. After the opening morning services, just as I had commenced preaching, this Nan Suong came in. He was tired and dusty, had no coat, but had come in haste for fear of being late. After preaching, I dismissed the congregation and held another session meeting, at which he appeared and told his reason for not coming earlier, of his visit to his relatives and his desire to unite that day with the Church. He also stated that, to his surprise, his relatives all said that he was a "Nan" (full priest), that he could read and write and knew more than they all, and if he thought the Christian religion true, they too wished to join, and he begged me to send teachers to them.

This is only one of many interesting instances we met with on our trip. I was sorry I could not stay in Chieng San a month longer, but I was very unwell. . .

On our return we traveled some by moonlight, to escape the heat of the day. It was very cold but pleasant, and except for the constant alarm of tigers I could have slept comfortably.

HOME DEPARTMENT

PROGRAMME FOR OCTOBER MEETING.—PERSIA.

HYMN.

SCRIPTURE LESSON.—Jonah, third and fourth chapters. Human selfishness, Divine mercy. (Locate Nineveh on the map.)

PRAYER.

REPORTS AND BUSINESS.

USE MAP OF PERSIA and stenciled list of missionaries classified by "mission stations."

WESTERN PERSIA MISSION.—*Oroomiah, Tabriz, Salmas, Mosul,*

EASTERN PERSIA MISSION.—*Teheran, Hamadan.*

MARTYRDOMS.

ATTACK UPON MISS MELTON IN MOSUL AND ITS OUTCOME.

GIFT OF THE CHILDREN TO MOSUL. (See *Children's Work for Children* for September, 1893, and following months.)

REVISED SCRIPTURES.

NAMES OF VETERAN MISSIONARIES APPEARING IN A SECOND GENERATION.

HYMN, FOLLOWING A CHAIN OF PRAYER.

(Suggestion to leader: Select a lady to represent some one missionary in each "station," and let her be prepared to give the names of her associates in that "station," an account of their work, mentioning absences, deaths, special encouragement and discouragements. Ample preparation for this service, and the items on this programme which follow the map exercise, can be made by studying the *Annual Report* of the Assembly's Board of Foreign Missions for 1894, which your pastor will have; *Woman's Work for Woman*, Oct., '92, '93, '94; also programme p. 254 of *W. W.*, Sept., '92; Extracts from Mrs. Isabella Bird Bishop's Journeys, p. 128, *W. W.*, May, '92.

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, . . while all the worst passions of human nature are stimulated and developed to a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times!"—*Mrs. Isabella Bird Bishop.*

NEW YORK CITY. (*Mrs. Henry*) *Alice R. Humphrey.*

NOTES OF THE NINTH ANNUAL CONFERENCE OF THE CENTRAL COMMITTEE OF PRESBYTERIAN WOMEN FOR FOREIGN MISSIONS.

Held in Saratoga, May 18–24, 1894.

ONE of the first things to be thoroughly considered was the Year Book of the Board of Foreign Missions, what it should contain, what should be omitted, when it should be issued and its cost. It was decided that a *résumé* of the work at each station be given, with names of Missionaries, maps, etc., and some needed items of information—that it should be published in September, the price not to exceed twenty-five cents. Everything promises a most satisfactory and valuable compendium of information regarding the mission work of our Church in foreign lands.

The petition to Congress in reference to the sale of liquors in unevangelized lands had, it was stated, been signed by Congregational, Methodist, Baptist, the Union and Presbyterian Women's Boards.

The magazines were thoroughly discussed. The reports showed the financial condition of WOMAN'S WORK FOR WOMAN to be most excellent. The circulation has remained 25,000, the same as the previous year, there being a difference of only seventy-five in the number of subscribers.

One entire afternoon was given to the consideration of *Over Sea and Land.*

The new cover was discussed and many plans hinted at for making the little magazine if possible more attractive and useful for the coming year. Financially, too, its condition showed careful and wise management and its subscription list material gain. Subsequently, it was decided that the special work urged upon the children for the year, through its columns, be a house for our missionaries at Batanga, Africa, and itinerating work in Mexico; and again the importance of urging secretaries of literature to interest Sunday-school superintendents in introducing this magazine into the Sunday-schools was strongly felt.

The question of changes in the territorial limits of the several Boards or Societies engrossed much time. The advantages and disadvantages of consolidating all these into one general Society, with one central executive head, were given earnest and prayerful attention.

While there was a general and ardent wish that the machinery of the Boards be simplified as much as practicable, there was also a full appreciation of the strength given by maintaining the "locale" of each present Society.

Although this was the subject of special interest before the Committee at this session, it was not thought possible that any satisfactory solution of so important a question would be at once reached, and the matter was laid over for future consideration. As one practical result of these discussions, it has been resolved that members of the present Central Committee be elected for a term of three years, wherever possible.

Prominent in the discussion of general topics of importance was the place given the interests of the Y. P. S. C. E. and the work of the young people.

Much interest was manifested in the question of Synodical organization, which is more general in some than in others of the Societies, and no suggestion met with fuller and more entire and hearty approval than that the first week of the year be devoted to prayer for God's blessing on the work of Foreign Missions, and that a general observance of the Sabbath Hour of Prayer—from five to six on Sunday evening—be urged upon every woman of the Church.

The lists of delegates present at the Conference are given below.

M. P.

Delegates.—Mrs. C. P. Turner, Philadelphia; Mrs. D. C. Marqius, Northwest; Miss Mary Parsons, New York; Miss E. A. Darling, Northern New York; Mrs. Geo. E. Martin, Southwest; Mrs. L. A. Kelly, Occidental; Mrs. D. O. Ghormley, North Pacific.

Associate Delegates.—Mrs. D. R. Posey, Mrs. C. B. Farwell, Mrs. John Gillespie, Mrs. Joseph Gamble, Mrs. Fred'k Sholes.

A KANSAS BAND.

In the Westminster Church of Topeka, they have found, as the successful Band Leader writes, that "boys can become interested in missions." In this, the fifth year of their history, the seven oldest members, being now from sixteen to eighteen years of age, have withdrawn and formed a Young Men's Band. This has left the original Band with twenty-five members.

The following items concerning their methods were kindly furnished some months ago by one of the members who has since removed to Kansas City, and, as President of a Christian Endeavor Society there, is now putting to use the valuable training which he acquired in the Band.—EDITOR.

FOR the encouragement and help of those who are working with boys in Mission Bands we send this report.

We are a Band of twenty-seven active boys, full of fun and full of interest for the great work. The ages of the members range from six to eighteen years. We have four Committees, viz.: *Programme Committee; Lookout Committee*, to look for new members, and see that the old members attend, or get a reason for their absence; *Scrap Committee*, to get news items and general information about missions, missionaries and mission countries, and hand them to the *Pasting Committee*, whose duty it is to paste these scraps in blank books prepared for the purpose.

The boys are very willing and ready to work, although some are diffident and must be worked upon quietly and slowly.

Our plan in giving is to consecrate a tenth, and give each penny with a prayer. For our meetings, one rule is, to give just as many boys something definite to do as possible and to have as much variety in the programmes as they can. The committee endeavor to place upon it such items as will interest the smaller boys, and nothing which they cannot understand. An opportunity is given at each meeting for those who have any information about the country under discussion, or any late missionary intelligence, to speak, and every one is asked to prepare for this part of the programme.

Voluntary prayers are offered by even the smallest boys, often almost all of those present participating in this service.

One plan which we have tried with good success, is that of having a boy read an article before coming to the meeting, and then telling the Band the contents of it in his own words.

We have among our members boys from other denominations, as well as from our own Church. The average attendance is eighteen and the average collection is thirty-five cents. The boys answer to their names at roll call with a verse beginning with the initial of the field we are that day studying and giving the reference. Our regular meetings are held every alternate Sabbath afternoon.

The annual election of officers comes at Thanksgiving time. At the last election we had a missionary tea, at which we sat on rugs to eat foods of the different mission fields of which we had studied. This was enjoyed very much by the boys. We, in conjunction with other societies of the church, hold an annual public praise and thank-offering service. In August we have an annual picnic.

God has blessed us in all our ways. May His abundant blessing be upon all His followers.

Ben. S. Brown.

ACKNOWLEDGMENT FROM JAPAN.

We wish to acknowledge a box which came a few weeks ago for the Takata school, containing crewels, dolls, patchwork, etc. As we have no clew to the donors, may we express our thanks through the Magazine? The articles will be most acceptable. Miss Milliken will take the box with her when she goes up that way. She is planning to spend a part of her summer vacation in Sado, and, if matters can be so arranged, would like to stop in Takata on the way back for a few months.

Anna K. Davis.

LIVING WATER.

Sometimes I go up on the roof for a few minutes in the fresh air before beginning the duties of the day, and, from that eminence, look down into the street in front of our house. The most usual sight there in the morning is the women getting water to supply their houses during the day. (They also perform their ablutions at the same stream.) At this season, spring, the stream water is very muddy on account of frequent rains and because of snow melting on the mountains. So, as I see the women filling their jugs with this dirty water and then laboriously carrying them on their backs, I am reminded of the woman of Samaria and how her heart must have throbbed with joy when Jesus said to her, "Whosoever drinketh of the water that I shall give him shall never thirst." We who see these women daily do not wonder that she quickly said, "Give me this water." Though she did not appreciate its worth, it was enough for her to know that she need not again "come hither to draw."

Many of our poor and wretched women have heard of this living water offered by our Lord, but unlike the Samaritan they are not ready to say "Give me this water." Others do say it and to them it is "a well of water springing up into everlasting life."

Mattie E. Wright.

Salmas, Persia, 1894.

AN INSTANCE OF THE WORK OF PRAYER.

A poor, sick woman lay on a bed of pain, perfectly helpless and so weak, both in body and mind, she could think for only a few moments at a time. During these intervals she was ready to sink in despair because the Lord had taken her from her work in the Church.

But "God's ways are not our ways." He knew what was best, both for her and the mission work to which she was devoted. In the quiet of her room there came soothing words from her Saviour. "It is I, be not afraid." "All things work together for good to them that love God."

She felt too weak to pray, and could only say, "Thy kingdom come," yet this one petition brought peace to her mind with reference to the work she had seemingly left undone.

"Pray, if thou canst or canst not speak,

but pray with faith in Jesus' name," was whispered in her ear, by one watching at her bedside. The invalid determined to pray five minutes a day for a special mission station in Africa. When the Lord appeared to Moses in the burning brush, He said, "Draw thy shoes from off thy feet, for the place whereon thou standest is holy ground." So she felt as if called into the presence of the Most High to plead for this special work in Africa. As she slowly gained strength she increased the time of prayer from five to fifteen minutes. For weeks and months this was all she could do for the Master, but behold the result!

One earnest woman in a discouraged, feeble Missionary Society is a life-preserver for the little band, and those prayers were answered in the outpouring of God's Spirit and the conversion of many souls at the very station in Africa for which she had been pleading.

L. E. W.

SUGGESTION CORNER.

FROM a Pastor in Pennsylvania:

At last our little church has reached the point where I think the ladies are ready to take a good hold on foreign work. I wish to determine the *esprit de corps* of the church while still young and small. Please send me samples of any literature you think helpful for organization and "enthusiasm."

FROM Piqua, Ohio:

I brought the matter of supplying our younger classes with *Over Sea and Land* before our Sunday-school some weeks ago, and we concluded the children would value the magazine more if they paid something for it. We asked all who wished for it to bring ten cents each. Result: Sixty dimes were brought, and the rest is supplied from the S. S. treasury.

IN reply to a request for assistance sent to a lady in a New York City church, her husband wrote:

"Mrs. ——— finds herself played out by heat and preparing family to move tomorrow for the summer"—Going to refuse, we thought. Whom shall we ask? (Reads on)—"and asks me to say that she will try to do what you request and have it on time." And she did.

FROM Bloomfield, N. J.:

Into our society may holy zeal rather than mere enthusiasm come.

FROM Chambersburg, Pa.:

I have a suggestion to make. God grant its acceptance to those who read it. We had a "Week of Self Denial," why not have a day in every week, when we deny ourselves some little thing, if the denial only adds five cents to the treasury? This is the season for ice-cream and when we go to the city to shop. Why not take one item less of the bill of fare, and give that saving to the missionary fund?

FROM Batavia, N. Y.:

Four ladies have served our society continuously for the fifteen years of its existence, so when we came to celebrate our "15th," we thought such devotion deserved more than a "vote of thanks" and each of the four ladies was given an interesting book on Foreign Missions.

On the same occasion, during the singing of a closing hymn, the rear doors were thrown open and we were invited to a "Tea." As each lady entered the room she was given a card on which was written the name of some lady missionary—possibly Dr. Bradford. On another card, given to another lady, was some missionary station, viz.: Tabriz, Persia. When invited to tea the lady holding the card with Dr. Bradford's name on it was to find the lady holding the card with Tabriz on it, and thus mated pass into the supper room. The plan succeeded well.

FROM "Out West."

I had charge of a part of the service which I called an "Encouragement Meeting." I had gathered out all the items from the foreign and home fields that were encouraging—additions to the churches, full schools, completed buildings, arrival of new workers, everything that was helpful and hopeful. I had a whole basketful of such clippings which I passed around with with the request that every one should take and read one. The result was that we found so much cause for praise that when I requested a prayer of gratitude not only one but a dozen were offered. It does good to gather up results once in awhile.

BOOKS RECEIVED.

The Story of Japan. David Murray, Ph.D., LL.D. (G. P. Putnam's Sons.) 12mo. Illustrated. $1.50. The history of Japan is here traced from its beginnings to the establishment of a constitutional government in 1890. In a field where much uncertainty and legend are involved, the volume has every mark of thoroughness and freedom from either credulity or partisanship. The most interesting chapters to an American are about Commodore Perry and the persecutions and martyrdoms of the Roman Catholics in the seventeenth century, and, just now, the story of the several Japanese invasions of Korea. But other interesting passages one falls upon amid the sometimes bewildering history of Japanese heroes. Such are the reference to the Satsuma potteries and to the Aino people. This book is one in a valuable series, "The Story of the Nations," published by Putnam's.

SINCE LAST MONTH.

ARRIVALS.

July 6.—At San Francisco, Mrs. J. L. Nevius from the Shantung Mission.

July 21.—At New York, Rev. G. A. Godduhn and family, from Batanga, West Africa. Address, 311 East 83d St., New York City.

July 27.—At New York, Miss Charlotte Montgomery, from Hamadan, Persia. Address, Princetown, Prince Edward Island, Can.

DEPARTURES.

July 28.—From New York, Rev. F. G. Coan and family, returning to Oroomiah, Persia.
Miss May Wallace, to Tabriz, Persia.
Miss C. O. Van Duzee, returning to Salmas, Persia.

August 4.—From New York, Dr. H. M. Lane, returning to San Paulo, Brazil.

August 11.—From New York, Rev. W. A. Shedd, returning to Oroomiah, and Mrs. Shedd.
Miss Charlotte Brown, returning to Sidon, Syria.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Monthly prayer-meetings resumed Tuesday, September 18, at eleven o'clock, in the Assembly Room.

THE TWENTY-FIFTH ANNIVERSARY envelopes with accompanying note of explanation, referred to in these columns last month, are now ready for free distribution. The envelopes being different in color and design from any we have ever issued, will easily be distinguished from all others and kept separate for the special use designated. The leaflet consists of a unique map on one side, showing the space on the earth's surface where Presbyterian missionaries are to be found, and, on the other, a brief explanation of the object of this Special Offering. This is addressed "*To the members of the Woman's Foreign Missionary Society,*" and it is hoped that not one may be overlooked, young or old, boys or girls. *Everybody* is invited to accept one of these envelopes and to follow the explicit directions. No discouragingly large sum of money has been fixed to aim at and no small limiting amount, nor an equal sum from all, nor even is an offering in silver asked for, because of inconvenience in sending. This is to be a special gift of gratitude, given heartily and lovingly, according to your own desire and ability, in commemoration of an event,—the closing of our first quarter of a century of foreign missionary work with all which that implies of blessing and of service. It is not to take the place of our usual contributions but to be a jubilee offering, to be especially announced at the coming Assembly in Philadelphia, in April next.

Let each Secretary of Auxiliary or Band or Christian Endeavor Society, after carefully counting its membership and generously allowing for additions, send an order to 1334 Chestnut Street, Philadelphia, for the full number without delay. Upon receipt of the package, an envelope and a map-leaflet should be carefully distributed to each individual, so that by October every one of our more than twenty thousand members may be reached.

The offering may be made at once, or the envelope kept open to receive additions through the six months, or it may be best to wait until your pledged money has been paid in and then to add the crowning gift, but that is left to each one to decide. Only let it be given freely, with love and with prayer.

Mrs. Charles P. Turner.

Pres. W. F. M. S.

WHAT use is *not* made of material sent from headquarters?

We are constantly in receipt of letters from societies and bands saying that no information has been received from their special objects for perhaps a year or more, when by reference to our books it is shown that copied letters have been sent regularly to such, and at perhaps short intervals. Does not the fault lie with the Secretaries, when by reason of retirements from office, or by change of address they have failed to notify us, or neglect to pass the material into the hands of the new officer? Alas, our Presidents are sometimes the erring ones, for one member writes: "Our Auxiliary President does

not always see the necessity of bringing before us the communications our Secretary receives from headquarters." All material sent from headquarters costs time and money, and will not the officers of Societies and Bands give it the prompt attention which is desired?

THE *Women's meeting in connection with Baltimore Synod*, will be held in First Church, Washington, (Dr. Sunderland's) on the afternoon of Thursday, October 18. The usual delegates are expected, and those desiring reduced R. R. certificates, and entertainment, will please address

Mrs. Isabelle Macfarland,
1727 F Street, N.W. Washington, D. C.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

THE Executive Committee of our Board of the Northwest, in response to questions about an Appeal for the Treasury, voted to make one in the *Interior* and also in these Notes, as follows, hoping that all will heed:

"THE burden of debt which presses upon the mission treasury at the beginning of this year of great responsibilities, should make us all listen with holy fear to our Lord, as He says to each of us and to our united organization, 'The time is at hand.'—We entreat you all to remember and remind one another of the shameful deficit of over eight thousand dollars with which our last year ended. Let us speak often to each other and with generous actions, louder than words, exhort one another so that before autumn, this sum may be made up and our ranks brought up at least to last year's standard. It 'shall not be in vain in the Lord.'"

THIS month will see many new missionaries *en route* to their stations. We have had with us Rev. and Mrs. J. E. Shoemaker and Dr. Eleanor Chesnut, who sail for China. Miss Katherine Schaeffer will go to Hainan. By appointment, Mrs. Van Hook met here Miss May Wallace, who goes to the school in Tabriz which Mrs. Van Hook has been obliged to leave on account of continued ill health, and gave her much valuable help and advice. Miss Wallace sails with Rev. and Mrs. Coan upon their return. We greatly enjoy seeing in the mission rooms the faces of these young people who go as our substitutes.

We are happy to announce to our Auxiliaries that we have been printing for free distribution a card of helpful suggestions for their meetings, and acknowledge that we have copied the idea from the Ex. Com. Home Missions. One side contains the subjects for the months; opposite, titles and prices of helps suitable for each. We hope this little leaflet may prove exceedingly helpful. An example of arrangment is as follows:

May, Siam and Laos.	Question book, Siam and Laos	.05
	Model Band Meeting "	.03
	A Plea for Siam	.01
	Every one Wanted	.01
	Miss Agnew Canvassing for Missionary Magazines	.02

We have bought from the W. Ex. Com. "*Parliamentary Rules for Missionary Societies*"—1 cent each, 10 cents per dozen. Presidents and leaders of our Auxiliaries will find this very helpful. We also have the pretty little star cards called "*Penny and Nickel Helpers*," 10 cents per dozen, 75 cents per hundred, and "*Does it Pay?*," a leaflet full of meat, 3 cents each, 30 cents per dozen. Reprinted from WOMAN'S WORK with some additions by the writer, for our C. E. "*A Cross-Questioning of the Missionary Committee*," 1 cent each, 10 cents per dozen. For our German friends an especial German edition of "*Unemployed Talent in the Church*," 2 cents each, 15 cents per dozen. For all of these, address, W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

WE wish again to ask our friends when sending for but one or two leaflets, to remember that the envelope inclosing and the postage should be thought of. Sending one cent for a one cent leaflet is not sufficient. "A word to the wise, etc."

From New York.

Letters sent to 53 Fifth Ave. Rooms open and library available all summer. Prayer-meeting discontinued through July, August aud September.

WE welcome to our band of missionaries, Miss Lavinia M. M. Rollestone, under appointment to either Nanking or Ningpo, Central China, as shall be decided after she reaches the field. Miss Rollestone has had experience as a teacher of the Chinese in this country and a worker in Sunday-school and Christian Endeavor Society and is well fitted for this new work to which she has given herself. We also heartily welcome Miss Anna Pelirea Jacobson, of Norwegian birth, but having her home here in Portland, Maine. She is appointed to go to Korea as missionary nurse unless the war make it unsafe.

From Northern New York.

IT is hoped that Mrs. Wellington White, will be able to visit among our Auxiliaries this fall. We are sure that all who had the pleasure of hearing Mrs. White at the Annual Meeting of the Society, will be delighted at the prospect of having her with them.

It is not too early to be planning to attend the Fall Meeting at Waterford, which will be held the beginning of October, instead of the

last week, in order that the winter's work may be well under way early. We trust that in all the monthly gatherings, as well as in private, much prayer will be made for this meeting.

It is earnestly hoped that every society and band are planning for the twenty-five per cent. increase. The very best way to do this is to enlarge your membership by enlisting the interest of all those who have recently united with your church, as well as the members who have hitherto been indifferent.

In these days of rumors of war in the East, our missionaries should be often remembered in prayer.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE death of Mrs. John Ross of Tahlequah, Ind. Ter., has deprived our Board of one of its most devoted consecrated workers. She was President of Sequoyah Presbyterial Society, and first Vice-president of the Synodical Society of Indian Territory. She has entered into rest well earned; but the work remains. Who will come forward and take her place in the ranks of our Captain?

THE annual report of the Wang Lung School has been received from Miss Cole.

WE rejoice to announce the organization of three new societies among the German churches in St. Louis Presbytery. Let these societies have our prayers for their future growth and usefulness.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

MISS STRONG'S earnest plea for another missionary from Portland for Korea has been answered by Dr. Maud Allen's "Here am I, send me." Miss Allen received her medical education at Ann Arbor, winning high testimonials from her Professors. She has had considerable practice in hospital work, and has there proven her ability to minister to the soul as well as to the body.

OUR eyes are turned with hopefulness to the young people of our Church, for they are becoming a mighty host in the Young People's Societies, Christian Endeavor and Junior. Our hope is founded upon what we have already seen and heard of progress in the past. The latter part of March, Chow Ho, a Chinese woman, was rescued and entered the Home in Portland. The matron says it is very wonderful how quickly she adapted herself to her new surroundings. She is very willing to help with the housework and soon learned to say "good night" and "God bless you." We trust that the hands of the matron, Mrs. Clarkson, may be upheld not only by those who are her counselors, but by every Christian woman in our city and the Pacific Northwest. Not only by your contributions do we need your aid; not only by your presence in the Home as often as you can be there, but we need, above all things, your prayers. We cannot hope for success in our work without much prayer. Let us not forget that prayer is a spiritual force.

NEW AUXILIARIES AND BANDS.

D. C., WASHINGTON.
Eastern Ch., Jr.C.E.
Faith Ch., S.C.E.
Gurley Mem. Ch., Junior C.E.

MISSOURI.
Bay Bethel Ch., German.
Boeger's Store, Salem Ch., German.
Swiss, Nazareth Ch., German.

NEW JERSEY
Hanover, S.C.E.

OHIO.
Bellefontaine, S.C.E.
Carrollton, "
Columbus, Westminster Ch., Little Helping Band.
Dayton, Park Ch., S.C.E.
Kenton, S.C.E.
Springfield, 2d Ch., S.C.E.

PENNSYLVANIA.
Kane, Fern Bank Soc
Oak Lane, S.C.E.

TEXAS.
Seymour.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1894.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Annapolis, 12.45; Baltimore, Brown Mem'l, 150, Mrs. E. P. S. Jones Bd., 45; Central, 55; First, 78; 2d, 21.06, Willing Hearts, 9.13; Relay, 2; Taneytown, 20, 392.64

BELLEFONTAINE.—Bellefontaine, S.C.E., 4 97; Crestline, 2.70; Galion, 15.02; Kenton, S.C.E., 7.33; West Liberty, 2, 32.02

BUTLER.—Butler, 37.13; Grove City, 17.86, King's Messengers, 23.56; Plain Grove, Y.L.C., 5, Band, 7, 90.55

CARLISLE.—Carlisle, 2d, 32; Chambersburg, Falling Spring, 20; Dillsburg, 7; Harrisburg, Market Sq., 88, S.S., Sen'r dept., 37.38, S.C.E., Jr., 25, L. L. Bearers, 3.50, Mrs. S. J. McCarrell, 10; Harrisburg, Pine St., 70, Mrs. Boyd, 25, a member of Y.L.B., 80; Mercersburg, 7; New Bloomfield, 7.33; Newville, a friend, 10; Shippensburg, 33.50; Steelton, 1.96, 497.67

CLEVELAND.—Cleveland, 1st., 48.50; 2d, 32.55; Bolton Ave., 1.62; Case Ave., 7.85; North, 5; Painesville, L.E. Seminary, 12.78, 108.30

DAYTON.—A friend, S.C.E., 50; Gettysburg, 3.23; Middletown, 8.60, S.C.E., 17.34; Piqua, 26; Reiley, 3; Springfield, 1st, S.C.E., Jr., 5; Springfield, 2d, 18; Springfield, 3d, 11.77; Troy, 25, "2d Soc.," 15; Xenia, 5.73, 188.67

ELIZABETH.—Crawford, 23; Dunellen, 25; Elizabeth, Ass'n, 125, 1st Ch., M. Morrison Bd., 63; 3d Ch., Y.L.B., 85, Westm'r Bd, 40; Metuchen, 8; Perth Amboy, 20; Plainfield, Ass'n, 146.85, Crescent Ave., a lady, 10; Roselle, 30.86; Westfield, 37, 613.71

HOLSTON.—Asheville, S.C.E., 2.50, Industrial Sch., 5, 7.50

HUNTINGDON.—Bedford, 5.85; Clearfield, 8.10; Huntingdon, 46; Lewistown, 107; Martinsburg, 18.75; Pine Grove, 16; Sinking Valley, 22; Tyrone, S.C.E., 10, 233.80

JERSEY CITY.—Englewood, Eliot Club, 50; Garfield, S.C.E., Jr., 2; Jersey City, 1st, 23; Jersey City, Claremont, 10; Newfoundland, 9; Rutherford, 52.35; W. Hoboken, Workers, 12, 158.35

LACKAWANNA.—Athens, 9; E. Canton, 9.50; Honesdale,

Busy Bees, 10, S.C.E., 26.52; Langcliffe, 65; Pittston, 1st., 20, The Chinese Class, 2 74, Class No. 20, 7; Plymouth, 23.05, Scranton, 1st, 75, Juvenile Bd, 100; Scranton, 2d, 260.29; Scranton, Washburn St., 12.95, B. Lamont Bd., 16; Towanda, 150; Troy, 27, Birthday Bd., 6.25; W. Pittston, 36.73, Y.P.B., 10.50; Wilkes Barre, 1st, 100, Y.L.B., 60; Wyalusing, 2d, 25; Col. an. Assembly, 117.28. 1,169.81

MORRIS AND ORANGE.—Boonton, Y.L.B., 28.84; E. Orange, 1st, 100, Elmwood Chapel, 50; Hanover, Afton S.C.E., 3.25; Orange, 2d, 100, Heart and Hand Bd., 25; Orange, Hillside, Young Missionaries, 25; Summit, 30, Y.L.B., 10; Wyoming, S.S., 1 .60, 384.69

NEWARK.—Bloomfield, 1st, 142.50; Montclair, 1st, 200, Y.L.S., 25, Sunbeams, 17.27; Montclair, Trinity, 100; Newark, 1st, 137.75, Stearns Mem'l Bd., 100; 3d, 157.71, S.S., 152, Mrs. E. M. Douglass, 15; Calvary, 35, Phebe Bd., 15; Central, S.S., 15; Fewsmith, Forget-me-not Bd., 10; High St., 56.18; Roseville, 25.50; S. Park, 99.83, 1,303.74

NEW BRUNSWICK.—Boundbrook, 5; Dayton, 3.80; Flemington, 26.76; Lambertville, Ogilvie Bd., 4.60; New Brunswick, 1st, 25; Pennington, 20-25, Anna Foster Bd., 14; Trenton, 1st, 250; Trenton, 3d, 15; Trenton, 4th, 127.82, Y.L.B., 8; Trenton, Prospect St., 30. 530.32

NEWTON.—Belvidere, 1st, 40, Willing Workers, 20; Belvidere, 2d, 32.75; Blairstown, 55; Stewartsville, 12.50; Wantage, 1st, 6.25, 166.50

PHILADELPHIA.—Temple, Workers, 26.75

PHILADELPHIA, NORTH.—Bristol, 40; Doylestown, 37.50; Germantown, 1st, 101, Germantown, 2d, Tulpehocken Bd., 10; Hermon, 9.70; Oak Lane, S.C.E., 3; Overbrook, S.S., 21.75; Wyncote, S.C.E., 3, 225.95

PORTSMOUTH.—Georgetown, Mrs. Van Dyke, 2; Ironton, 17.70; Jackson, 6; Portsmouth, 1st, 12.90; Rome, 3.25; Sandy Springs, 5; Wellston, 1.75, 48.60

SHENANGO.—Clarksville, 50; Hermon, 9; Westfield Band, 25, a member of S.C.E., 50, 134.00

STEUBENVILLE.—Annapolis, 16.85; Smithfield, Gems for the Crown, 2.25, 19.10

UNION.—Hebron, 7.50; Hopewell, 2; Knoxville, 2d, 12.40; Knoxville, 4th, 4.15; New Providence, 7.87; Shannondale, 11, 44.92

WASHINGTON.—Frankfort, 5; Pigeon Creek, 59.31; Upper Buffalo, 60; Washington, 1st, 75, Cornes Bd., 25, S.C.E., 6.27, S.S., 175.78, 481.36

WASHINGTON CITY.—Metropolitan, 35.00

WESTMINSTER.—Chanceford, 10; Columbia, 22, S.C.E., 6.45; Hopewell, 15.45; Leacock, 15; Little Britain, 12.50, S.C.E., Jr., 6; Stewartstown, 11; Union, 10; Wrightsville, 14; York, Calvary, 5.61, 128.01

WOOSTER.—Bellville, 4; Creston, 6.20; Mansfield, 14.56; Savannah, Pearl Seekers, 5; Wayne, 4.83; Wooster, 1st, 18.88, Y.L.B., 24, 77.47

ZANESVILLE.—Coshocton, 3.25; Granville, Earning Givers, 9.53; Mt. Pleasant, 3.40; Newark, 1st, 16.55; Newark, 2d, Band, 15; Pataskala, S.C.E., 5; Utica, 7; Zanesville, 1st, 10; 2d; Y.L.B., 10; Col. Pres. Meeting, 19, 98.73

LEGACY.—William Gordon, dec'd, Roseville, Ill., 500.00

MISCELLANEOUS.—E. Downingtown, Pa., Mrs. A. P. Tutton, 25; E. Orange, N. J., Mrs. Mary L. Baldwin Peele, 21; Interest on investment, 100, 146.00

Total for July, 1894, $7,844.07

Total since May 1, 1894, $11,610.66

MRS. JULIA M. FISHBURN, *Treas.*,

August 1, 1894. 1334 Chestnut St., Philadelphia.

BOX LIST.—For Mrs. Leaman, Nanking, from Altoona, Pa., Willing Workers; Light St., Baltimore, Y.L.B.; Wenonah, N. J., Young Gleaners; Salem, N. J., Band; Princeton Ch., Phila., and Early Blossoms, 2d Ch., Phila. Baby organ to Dr. Mary Fulton, Canton, from Mrs. Stewart, Harrisburg, Pa. For Girls' Sch., Ningpo, from Foster Bd., Greensburg, Pa., Christmas goods for China and Japan, from Market Sq. Ch., Germantown; valued at $45. For Mrs. Calderwood, Ambala, India, from Bands, Berwyn, Pa. For Mrs. Alexander, from Y.P. Branch, Pittsburg and Allegheny Com. For Mrs. F. J. Newton, Ferozepore, from Bellevue Bd., Pa., valued at $12. For Mrs. Tracy, from King's Children, Oakmont Ch., Pa., Y.L.B. Memorial Ch., Phila., and Bands, Johnstown, Pa. For Mrs. Forman, Lahore, from Montclair, N. J. For Mrs. Marcus Carleton, Sabathu, from Ridley Park, Pa. For Saharanpur Orphanage, from Y.L.B., Orange, 1st Ch., N. J. For Mrs. Holcomb and other missionaries India, from Aux. and Bds., Woodland Ch., Phil. For Miss Orbison, Saharanpur, from 2d Ch., Germantown. For Mrs. Ferris, Panhala, from New Castle Pres. Soc., valued at $145. For Mrs. Hannum, Ratnagiri, from Bethlehem Ch., Phila., West Leisenring, Pa., and Covington, Pa., also cards from Miss Lowrie, Phila. For Miss Thiede, Wagab, from Baltimore, Boundary Ave. Ch., Central Ch. and from Early blossoms, 2d Ch., Phila. For Dr. J. C. Wilson, Hamadan, Persia, from 1st Ch., Beaver Falls, Pa., valued at $52.07. For Miss Bartlett, Teheran, from Bands, Erie Pby., valued at $75. For Miss Dale, Teheran. For Petchaburi Hospital, from W. Sunbury, Pa., and Bands, Johnstown, Pa. For Mrs. Dunlap, Bangkok, from Germantown, 1st Ch. For Sidon Sem., Syria, from Laurel Hill, Pa., Central Ch., and Miss Lowrie, Phila. For Miss Mary P. Eddy, from Marietta, Pa. For Mrs. DeHeer, Benito, from Beech Creek and West Sunbury, Pa. For Mrs. Nurse, Liberia, package of Testaments from Phila. Bible Soc. For Miss Haworth, Japan, from 1st Ch., Germantown, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1894.

BOULDER.—Pbyl. off., 3; Boulder, S.S. M. B., 2.50; Greeley, 9; Laramie City, 12; Longmont, C.E., 1.26; Timnath, 7.50, 35.26

BUTTE.—Deer Lodge, 10, S.S., 30, 40.00

CAIRO.—Bridgeport, 5; Carbondale, C.E., 2; DuQuoin, 11.80; Flora, 5; Shawneetown, 7.50; Tamaroa, 5, 36.30

CEDAR RAPIDS.—Blairstown, S.S., 2.80, C.E., 7, Jr. C.E., 1; Cedar Rapids, Coe College Christian Associations, 40 34; Garrison, C.E., 2; Shellsburg, C.E., 5, 58.14

CENTRAL DAKOTA.—Huron, 8.90; Madison, Pearl Seekers, 4; Wolsey, 5, 17.90

CHICAGO.—Mrs. D. K. Pearsons, 400; Chicago, 2d, 66.18; 4th, Y.W.S., 10, Do Tell S., 3.70; 5th, 8, Jr. C.E., 3; 6th, 65.35; Central Park Ch., Jr. C.E., 5; Ch. of the Covenant, 11.68; Fullerton Ave. Ch., 13.50; Jefferson Park Ch., 10.30, C.E., 20; Lake View, 1st, Jr. C.E., 10; Evanston, 1st, 75; Hinsdale, 5; Mrs. Linsley, 1; Hyde Park, 48.35; Joliet, 1st, 30; Central Ch., 57.96, S.S., 5.06; Lake Forest, Y.P.M.B., 40.12, Ferry Hall S., 200; Woodlawn Park, 15; Cash, 1, 1105.20

CHIPPEWA.—Ashland, 3.50; Baldwin, 15; Chippewa Falls, 2.50; Eau Claire, 5; Hudson, 5.66; West Superior, 1.84, 33.50

COUNCIL BLUFFS.—Council Bluffs, 15; Griswold, 5.30; Menlo, 5; Missouri Valley, 10, 35.30

CRAWFORDSVILLE.—Attica, 13.79; Bethany, 12; Crawfordsville, 1st, Y.L.S., 15; Center Ch., 25; Delphi, 30.88; Frankfort, 40; LaFayette, 1st, 25; 2d, 31.28; Newtown, 4.55; Oxford, 13.11; Romney, 7; Spring Grove, 6.50; Veedersburgh, 3.60; Waveland, 6.25, 233.96

DENVER.—Denver, 1st Ave. Ch., 3.40; North Ch., 5.45; Highland Park Ch., Onward and Upward Bd., 3.28; Westm'r Ch., 5.45; Twenty-third Ave. Ch., Y.P. Council, C.E., 35; Central Ch., 50, Y.W.S., 4.24; Georgetown, 8.60; Littleton, 5, 120.42

DETROIT.—Birmingham, 7.50; Detroit, Bethany Ch., 8; Calvary Ch., C.E., 15; Central Ch., S.S., 20; Ch. of Covenant, Hastings M.S., 6; 1st, 87; Jefferson Ave. Ch., 42.29; Memorial Ch., 20, Cheerful Laborers, 5; Trumbull Ave. Ch., 24.30; Inkster, E. Nankin Ch., C.E., 5; Pontiac, Y.W.S., 7.50; Plainfield, 2.50; Springfield, 5; Ypsilanti, 18, 273.09

FARGO.—Hillsboro, Y.P.B., 6.25

FT. WAYNE.—Elkhart, 40; Ft. Wayne, 1st, 44.08, S.S., 44.65, Mrs. Wells' B.Cl., 20; Goshen, 27.02; Lima, 3.50, 179.25

HELENA.—Helena, 8.50

GUNNISON.—Aspen, 14; Salida, 9, 23.00

HURON.—Fostoria, Boys' Bd., 2.30

INDIANAPOLIS.—Bloomington, 5; Edinburg, 3; Franklin, 37.50, Miss Meggenhofen, 5; Indianapolis, Mrs. Katherine Darragh, 25; 1st, 133 64, Sunshine Corner, 17; 2d, 100, King's Daughters, 6.25; 4th, 6.25, Pickets, 10, Stella Bd., 22.87; Memorial Ch., 22.63; Southport, 41; Whiteland, 1.25; Retiring Tr., 12.39; 2d dividend, Ind. Nat., 32.16, 508.94

KALAMAZOO.—Kalamazoo, 1st, 35.59; Richland, 7.36; Three Rivers, 6.05, 49.00

LAKE SUPERIOR.—Negaunee, 4.95

LANSING.—Albion, 6.50, S.S., 7.75; Battle Creek, 25; Hastings, 1; Homer, No. 2, 4.50; Lansing, Franklin St. Ch., C.E., 5; Marshall, 4.15, Mrs. Haskell's Cl., 3; Parma, 5, 61.90

LOGANSPORT.—Goodland, 5; Lake Prairie, 8.55; LaPorte, 24.63; Logansport, Broadway Ch., S.S., 12.50; Michigan City, 3.52; Pisgah, Aux. and S.S., 2.33; Plymouth, 4,13; Mishawaka, 5, 65.66

MADISON.—Belleville, 5; Lodi, 8; Madison, 36.17; Portage, 4.25, 53.42

MANKATO.—Blue Earth City, 6.10, S.S., 3.90; Jackson, C.E., 4; Luverne, 2.50; Mankato, Mrs. J. A. Willard, 40; Worthington, 8.35, 64.85

MATTOON.—Edgar, 2.75; Oakland, Bee Hive Bd., 6; Pana, 33.45; Taylorville, 2.33; Vandalia, 12.50, 57.03

MINNEAPOLIS.—Minneapolis, Andrew Ch., 16; Bethlehem Ch., 8.50; Fifth Ch., 1.20; Rockford Ch., 2; Shiloh Ch., Jr. C.E., 10; Stewart Ch., 13.40; Y.W.S., 10, C.E., 8; West'r Ch., 9.10, 128.20

MONROE.—Adrian, 10; Coldwater, 13.77; Monroe, 39; Raisin, C.E., 10.75, 73.52

MUNCIE.—Muncie, 25; New Hope, 3.20; Peru, 18; Tipton, 3.80; Union City, 3; Wabash, 12.18, 65.18

NEW ALBANY.—Bedford, 2; Charlestown, 7; Corydon, 2; Hanover, 8.70; Livonia, 4; Madison, 1st, 20; New Albany, 1st, 39.80; 2d, 25.20; Mrs. Nunemacher, 10, C.E., 16; 3rd, 49.65, S.S., 42.94; Paoli, 2.50; Salem, 3.27; Vernon, 5; Vevay, 1.50, 239.56

OTTAWA.—Rochelle, C.E., 21, Jr. C.E. 1.60, 22.60

NIOBRARA.—Ponca, C.E., 5.00

PEORIA.—Dunlap, Prospect Cb., 5; Delavan, C.E., 6 25, Jr. C.E., 3.75; Elmira, 10.35, Temple Builders, 8 50, C.E., 6.25, Jr.C.E., 3 75; Elmira, 10 35, Temple Builders, 8.50, C.E., 6.25; Galesburg, 11, C.E., 11.25; Green Valley, 8; Knoxville, 6; Lewiston, 26.85; Peoria, 1st, 25, E. R Edwards Bd., 13.63, C.E., 8.82, Little Lights, 2; 2d, 14.25; Grace Ch., 10.55; Princeville, 26; Salem, 9.10; Yates City, 8.45 (less Cont. fund, 8.35), 212.65

PETOSKEY.—Boyne City, 38 cts; Cadillac, 5.50; Harbor Springs, 1.65; Mackinaw City, 8.45, 15.98

SAGINAW.—Alpena, 3 20; Bay City, 9.11, Wight Bd., 2.94; West Bay City, Westm'r Ch., 28.03, 43.28

ST. PAUL.—St. Paul, Arlington Hills Cb., 1.15; East Cb., 10; House of Hope Ch., 28, C.E., 43.75, Adult Bible Cl., 20, 102.90

VINCENNES.—Bethany Mission, 2.10; Carlisle, 3.50; Evansville, 1st Ave. Ch., 2.70; Grace Ch., 19; Walnut St. Ch., 60; Parke Memorial Ch., 5; Terre Haute, Washington Ave. Ch., 6.25; Vincennes, 7, 105.55

MISCELLANEOUS.—Lansing, Mich., Franklin Ave. Ch., C.E., 5; Converse, Ind., Mrs. M. C. Kelsey, 4.50, 9 50

Total for month, $4,098.04
Total receipts since April 20, $8,049.97

Menominee, Mich., W.M.S. sent a box to Futtehgurh, India, value, $61.

MRS. C. B. FARWELL, *Treas.*,
Room 48 McCormick Block.

Chicago, July 20, 1894.

Receipts of the Woman's Board of Foreign Missions of the Presbyterian Church for July, 1894.

CAYUGA.—Auburn, 2d, 40; Ithaca, 24.65; Port Byron, 3.50, C.E., 3, 71.15

CHEMUNG.—Elmira, 1st, 33.05; Lake St., 25; North, 17.69; Newfield, 8, 83.74

HUDSON.—Milford, Pa., 2.96

NASSAU.—Glen Cove, 13; Huntington, 1st., 18.60, Y.L.S., 15; 2d, Bd., 11.50; Jamaica, 100; Newtown, 45; Springfield, 4.50, 207.60

NIAGARA.—Barre Centre, 3 33; Holly, 5.50; Lewiston, 2.50; Lockport, 1st, 42; Medina, 8.50, 61.83

OTSEGO —Cherry Valley, 10; Delhi, 1st, 43.12; 2d., 6.07; Oneonta, 8.75, 67.94

ROCHESTER.—Pittsford, 25, Little Light Bearers, 1.25; Rochester, Central, 100; Emmanuel, Jr.C.E, 2.50; 1st, 75; 3d, 19, Y.L.S., 25; Sparta, 1st, 22.25; 2d, 12.59, 282.59

ST. LAWRENCE.—Dexter, 10; Watertown, 1st, 35.15; Stone St., 12, 57.15

TRANSYLVANIA, KY.—Danville, a friend in mem., 72.00

WESTCHESTER.—Mt. Vernon, Bd., 5; New Haven, Ct., 11; New Rochelle, 1st, 40; 2d, Bd., 2.50; Thompsonville, Ct., 5; White Plains, 35, 98.50

Total, $1,005.46
Total since April 1st, 1894, $12,283.57

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West Seventeenth St., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Quarter Ending July 24, 1894.

EMPORIA.—Belle Plaine, 5; Derby, 1.57, Morning Stars, 2.09; El Dorado, 3.61; Marion, 2.45; Mulvane, 2.50; New Salem, 4.50; Newton, 2.50; Oxford, 8; Walnut Valley, 1.20; Waverly, 8.87; Wellington, 3, C.E. 10; Wichita, 1st, 6.15, 61.44

HIGHLAND.—Hiawatha, 90 cts.; Highland, 4; Holton, 2.25; Horton, 3.83; Vermillion, 5.70; Preshyterial C.E. Convention, 26 30, 42.98

KANSAS CITY.—Creighton, O B.M.S., 6.12; Holden, 2.20; Independence, 17.75; Kansas City, 1st, 36.12, C.E., 20.26; 2d, 82.56; 3d, 2, 167.01

LARNED.—Anthony, C.E., 4.89; Halstead, 8.20; Hutchinson, C.E. 4.25; Lyons, 9; McPherson, 5.55, C.E., 6.67, 38.56

NEOSHO.—Girard, 3; Iola Jun. C.E., 2; Louishurg, 10; McCune, 2.40; Moran, 1; Neodesho, M. Stars, 3.62; Ottawa, 18.57, C.E., 6.50; Parsons, Y.L.S., 15, C.E., 5.10; Pittshurg, 10, 77.19

OKLAHOMA.—El Reno, 4; Oklahoma, 17, 21.00

OSEORNE.—Hill City, 1.40; Oberlin, 12.56; Osborne, 1st C.E., 5; Russell, 80 cts., 19.76

OZARK —Ash Grove, 12.50; Carthage, 1st, 12.95, Y.W.M.S., 2.50; Mt. Vernon, 4.40; Neosho, C.E., 4.38; Springfield, Calvary, 27.50, Y.L.S., 13.50, 77.73

PALMYRA.—Brookfield, C.E., 25; Canton, 2.15; Grantville, 50 cts.; Hannibal. 20; Day Spring Band, 24; Laclede, 1; Lingo, 1.15; Linneus, 1.90; Louisiana, 2.55; Macon, 2: C.E., 4; Moberly, 3.65; New Providence, 5; Salisbury, 1.10; Presbyterial Th. off., 6, 100.00

PLATTE.—Akron, 2; Breckinridge, 4; Maryville, 11.20; New Hampton, 15; Parkville, 22.19, C.E., 1.05; St. Joseph, Westminster, 12, S.S., 8.25, 75.69

SEQUOYAH.—Mekusukey Academy, 5.00

SOLOMON.—Cheever, 2.83; Minneapolis, 14.25; Solomon City, C.E., 2.50; Presbyterial, 3.28, 22.86

ST. LOUIS.—Kirkwood, 8.29; Rock Hill, 25; St. Louis, Cote Brilliant, 8.25; 1st, Y.L.G., 25; 2nd, C.E., 62; Washington and Compton Aves., 160; West, 1; St. Charles, Lindenwood College, Y.L.M.S., 7.71; Webster Groves, 7.25; Windsor Harhor, 2.50; Friend, 11.50, 318.50

TOPEKA.—Black Jack, 7.50; Edgerton, 1.95; Idana, 3; Kansas City, Grandview, 10; Lawrence, 6; Leavenworth, 1st, 50; Manhattan, C.E., 15; Topeka, 1st, 20, S.S., 22.28; Westminster, 5.47, C.E., 7.50, Boys' Band, 2; Wamego, 12.29, 162.99

TRINITY.—Glen Rose, 50 cts.; Terrell, 4, 4.50

MISCELLANEOUS.—Board Th. off., 47.32; Special Board Meeting, 5; Refunded, 15.70; Mary Holmes Sem. C.E., 25, 93.02

Total, $1,288.23

(MISS) JENNIE MCGINTIE, *Treas.*,
July 24, 1894. 4201 Annex Page Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions for the Month Ending July 25, 1894.

SACRAMENTO.—Chico, 6; Calusa, 3.45, 9.45

SAN JOSE.—Monterey, 2d, 1.25; San Jose, 2d, 10.80; San Luis Obispo, 5, 17.05

STOCKTON.—Merced, 12.85; Modesto, 1.50; Woodbridge, 1, 15 35

MISCELLANEOUS.—Mrs. F. Purvine, Petaluma, 3.75; Board received at the "Home," 150, 153.75

Total for the month, $195.60
Total since March 26, 1894, $1,397.24

MRS. E. G. DENNISTON, *Treas.*,
July 25, 1894. 920 Sacramento St., San Francisco, Calif.

Receipts of Woman's North Pacific Board of Missions for June.

PORTLAND,—Portland, 1st Ch., 45.97, Young Ladies, 50, Boys' Brigade, 3.75; Calvary Ch., 29.56; 4th Ch., Jr.C.E., 2.75; Westm'r Ch., 2.05; Oregon City C.E., special, 16 50, 1 0.58

WILLAMETTE.—Albany, 1.75; Corvallis, 6.05; Eugene, 2.15, Church, spec,, 6.75; Lebanon, C.E., 5; Salem, C.E. 25; Salem Ch., 15.30 62.00

SOUTHERN OREGON.—Medford, 7.40

Total receipts since April 1, 1894, $219.98

MRS E. P. MOSSMAN, *Treas*,
349 29th St., Portland, Oregon.

INFORMATION
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CONSERVATION, INC.